

CONSTITUTION
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THE
CONSTITUTION

OF THE

Cumberland Presbyterian Church,
" the U.S.

IN THE

UNITED STATES OF AMERICA.

CONTAINING

*The Confession of Faith; The Catechism;
and a Directory for the worship of God.*

TOGETHER WITH THE FORM OF

GOVERNMENT AND DISCIPLINE.

Revised and adopted by the General Assembly,
at Princeton, Ky., May, 1829.

Pittsburgh:

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PREFACE TO THE FIRST EDITION.

TO THE CHRISTIAN READER.

THE SYNOD, in the execution of the following work, have only exercised a right which they think every association, or body of christians are entitled to by the great head of the church, as well as by the laws of the land. If the reader wishes to know the occurrences that gave rise to this state of things, he is referred to the Circular letter of the late Cumberland Presbytery; to a Series of Letters, commonly called a "*Reply*" to a Pastoral letter of West-Tennessee Presbytery; and to the third edition of Buck's Theological Dictionary, printed in Philadelphia, under the letter P. It will be seen that the Synod have followed the plan of the Westminster Divines in their Confession, Shorter Catechism,* and Directory. In the Discipline they have necessarily made some considerable alterations: not in the general plan of Church government, (which they deem the best extant) but in literary qualifications, &c.

With respect to the Confession, it will be seen the Synod have adopted many whole chapters of the old almost verbatim: In others they have retained part and expunged part, sometimes adding a section, or a part of a section, to make the sense more full and more compatible with their ideas of the gospel. They have endeavored to

NOTE.—The larger catechism is not omitted because the synod have any more exceptions to it than to other parts of that book.

erase from the old Confession the idea of fatality *only*, which has long since appeared to them to be taught in part of that Book. But, notwithstanding the Synod have ventured to model, to expunge, and to add to the Confession of the General Presbyterian Church, yet they are free to declare that they think in the main, that to be an admirable work, especially to be performed so shortly after Roman superstition and idolatry had almost covered the whole christian world. The Synod feel the greatest veneration for the compilers of that work; yet they think with those estimable men, that "all Synods or Councils may err, and may have erred;" therefore they think it not presumptuous, nor arrogant, to adopt what they think right, and expunge what they think erroneous from any *human creed*. In conformity to this principle they wish this work to be examined; that is, let it be tried, not by former Confessions, but by the infallible word of truth. If it speak not according to the Bible, let it be rejected; but if it do, let it not be condemned because it does not agree with *all* the Fathers.

The Synod have been prompted by a desire to do good in presenting this Confession and Discipline to the churches under their care, and to the world. If it should be a mean in God's hand of promoting the Kingdom of the Redeemer, it will meet the highest object the Synod had in view.

CONSTITUTION

OF THE

Cumberland Presbyterian Church.

CONFESSION OF FAITH.

CHAPTER I.

THE HOLY SCRIPTURES

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable;*a* yet in order to reveal himself and a knowledge of his will more clearly, and the medium through which he is to be worshipped, it pleased the Lord at sundry times, in divers manners, to reveal himself, and to declare his will unto his Church; *b* and afterwards for the better preserving of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and the world to commit the same wholly unto writing;*c* which maketh the whole scriptures to be

*a*Romans 2:14, 15. Rom. 1:19, 20. Phil. 19: 1, 2. See Rom. 1, 32, with Rom. 2:1 *b* Heb. 1: 1. *c*Luke 1:3,4. Rom. 15:4. Isaiah 8:20.

most necessary,^d those former ways of God's revealing his will unto his people, being now ceased.^e

II. Under the name of holy scripture, or the word of God written, are now contained all the books of the old and new testaments, which are these:

THE OLD TESTAMENT.

Genesis,	Ecclesiasties,
Exodus,	The Song of Songs,
Leviticus,	Isaiah,
Numbers,	Jeremiah,
Deuteronomy,	Lamentations,
Joshua,	Ezekiel,
Judges,	Daniel,
Ruth,	Hosea,
I. Samuel,	Joel,
II. Samuel,	Amos,
I. Kings,	Obadiah,
II. Kings,	Jonah,
I. Chronicles,	Micah,
II. Chronicles,	Nahum,
Ezra,	Habakkuk,
Nehemiah,	Zephaniah,
Esther,	Haggai,
Job,	Zechariah,
Psalms,	Malachi,
Proverbs,	

THE NEW TESTAMENT.

The Gospel according to Matthew,

^d2 Tim. 3:15. 2 Pet. 1:19. ^eHeb. 1:1,2.

The Gospel accord-	I. Thessalonians,
ing to	II. Thessalonians,
Mark,	I. Timothy,
Luke,	II. Timothy,
John,	To Titus,
The acts of the Apos-	To Philemon,.
tles,	The Epistle to the
Paul's epistle to the	Hebrews,
Romans,	The epistle of James,
I. Corinthians,	The first and second
II. Corinthians,	epistles of Peter,
Galations,	The first, second and
Ephesians,	third epistles of John,
Phillippians,	The epistle of Jude,
Collossians,	The Revelation,

All which are given by inspiration of God, to be the rule of faith and life.^g

III. The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the scripture, and therefore are no authority in the church of God, nor to be any otherwise approved or made use of, than other human writings.^h

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof; and therefore it is to be recieved, because it is the word of God.ⁱ

II ^gEph. 2:20. Rev. 22:18,19; 2 Tim. 3:16;
^hLuke 24:27,44; 2 Pet. 1:21. IV ⁱ2 Tim. 3:16;
 1 John 5:9; 1 Thes. 2:13.

V. We may be moved and induced by the testimony of the church to an high and reverend esteem of the holy scriptures,^k and the heavenliness of the matter, efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the holy spirit, bearing witness, by and with the word in our hearts.^l

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture; or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the spirit or traditions of men,^m nevertheless, we acknowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are revealed in the word;ⁿ and there are some circumstances concerning the worship

V. ^k 1 Tim 3:15: / 1 John 2:20, 27: John 16: 13, 14:] 1 Cor 2:10, 11, 12: VI ^m 2 Tim 3:16, 17: Gal 1:8: 2 Thes, 2:2, ⁿ John 6:45, 1 Cor, 2:9, 10, 12,

of God and government of the church, common to human action and societies, which are to be ordered by the light of nature and christian prudence, according to the general rules of the word, which are always to be observed.*o*

VII. All things in the scripture are not alike plain in themselves, nor alike clear unto all;*p* yet those things which are necessary to be known, believed and observed, for salvation are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a cient understanding of them.*q*

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore authentical;*r* so as in all controversies of religion the church is finally to appeal unto them;*s* but because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures and are commanded in the fear of God, to read and search them;*t* therefore they are translated into the vulgar language of every nation unto which they

o 1 Cor. 11:13, 14. 1 Cor. 14:26, 40. VII.
p 2 Pet. 3:16. *q* Psal. 119:105 ver. 130. VIII.
r Mat. 5:18. *s* Isai. 8:20. Acts 15:15. John 5:46
t John 5:39. 1*

come,*v* that the word of God dwelling plentifully in all, they may worship him in an acceptable manner;*w* and, through patience and comfort of the scriptures may have hope.*x*

IX. The infallible rule of interpretation of scripture is the scripture itself: and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one) it may be searched and known by other places that speak more clearly.*y*

X The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture.*z*

CHAPTER II.

GOD, AND THE HOLY TRINITY.

THERE is but one only *aliving* and true God,*b* who is infinite in being and perfection,*c* a most pure spirit,*d* invisible,*e* with-

v 1 Cor. 14: 6, 9, 11, 12, 24, 27, 28. *w* Col. 3.16. *x* Rom. 15.4. *y* Acts 15, 15. X. *z* Mat. 22.29, 31. Eph 2.20. Acts 28, 25. 1 *a* Deu. 6.4. 1 Cor. 8.4, 6. *b* 1 Thess. 1.9. Jer. 10.10. *c* Job 11.7, 8, 9. *d* John 4.24. *e* 1 Tim. 1.17.

out body, parts, *f* or passions, *g* immutable, *h* immense, *i* eternal, *k* incomprehensible, *l* almighty, *m* most wise, *n* most holy, *o* most free, *p* most absolute, *q* working all things according to the counsel of his own immutable and most righteous will, *r* for his own glory, *s* most loving, *t* gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity transgression and sin; *v* the rewarder of them that diligently seek him; *w* and withal, most just and terrible in his judgments, *x* hating all sin, *y* and who will by no means clear the guilty. *z*

II. God hath all life, *a* glory, *b* goodness, *c* blessedness, *d* in and of himself; and is alone in and unto himself all sufficient, not standing in need of any creatures, which he hath made, *e* nor deriving any glory from them, *f* but only manifesting his own glory in, by, unto and upon them: he is the alone fountain of all being, of whom, through whom, and to whom are all things; *g* and hath most sovereign dominion over them, to do by them,

f Deut. 4.15, 16. Luke 24.39. *g* Acts 14.11, 15. *h* James 1.17, *i* 1 Kings 8.27. Jeremiah 23.23. 24. *k* Psalms 90.2. 1 Timothy 1.17. *l* Psalm 145.3. *m* Gen. 17.1. Rev. 4.8. *n* Romans 16.27. *o* Isaiah 6.3. Rev. 4.8. *p* Psalm 115.3. *q* Exodus 3.14. *r* Eph. 1.11. *s* Prov. 16.4. Rom. 11.36. Rev. 4.11. *t* 1 John 4.8. *v* Ex. 34, 6, 7. *w* Heb. 11.6. *x* Neh. 9.32, 33. *y* Psalm 5.5, 6. *z* Nahum. 1.2, 3. II. *a* John 5. 26. *b* Acts 7.2. *c* Psalm 119.68. *d* 1 Tim. 6.15. Rom. 9.5. *e* Acts 17.24, 25. *f* Job 22.2, 3. *g* Rom. 11.36.

for them, and upon them, whatsoever himself pleaseth.*h* In his sight all things are open and manifest;*i* his knowledge is infinite, infallible, and independent of the creature;*k* so as nothing is to him uncertain.*l* He is most holy in all his counsels, in his works, and in all his commands.*m* To him is due from angels and men, and every other creature, whatsoever worship, service or obedience, he is pleased to require of them.*n*

III. In unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, Son, and Holy Ghost.*o*

CHAPTER III.

THE DECREES OF GOD.

God did by the most wise and holy counsel of his own will, determine to act or bring to pass, what should be for his own glory.*a*

II. God has not decreed any thing respecting his creature man, contrary to his revealed will or written word;*b* which declares his sovereignty over all his crea-

h Rev. 4.11. Daniel 4.25, 35. *i* Heb. 4.13. *k* Rom. 11.33, 34. Psalm 147.5. *l* Acts 15.18. Ezek. 11.5. *m* Psalm 145.17. Rom. 7.12. *n* Revelations 5.12.13, 14. III. *o* 1 John 5.7. Matthew 3.16, 17. Matthew 28.19. 2 Cor. 13.14. I. *a* Eph. 1.11. II. *b* Rev. 20, 12. Rom. 2.15. Acts 20.7. Psalm 2.7.

tures,^c the ample provision he hath made for their salvation,^d his determination to punish the finally impenitent with everlasting destruction,^e and to save the true believer with an everlasting salvation.*

^cDaniel 4.34, 35. Psalm 135.6. Matthew 10.29,30, 31. ^dHebrews 2.9. Matthew 22.4. Isaiah.45.22. 1 Timothy 2.4,5, 6. Rev. 22.17. Isaiah 55.1. John 3.16. Romans 8.25. 1 John 2.21, 10. ^e1 Thess. 2.9. 1 Thess. 5.3. Mark 16.16.

We think it better under the head of the Decrees, to write what we know to be incontrovertible from the plain word of God, than to darken counsel by words without knowledge. We have elsewhere acknowledged the doctrine of predestination to be a high mystery. We are therefore free to acknowledge that in our judgment it is easier to fix the limits, which man should not transcend, on either hand, than to give an intelligent elucidation of the subject. We believe that both Calvinists, and Arminians have egregiously erred on this point; the former by driving rational accountable man into the asylum of fate; the latter by putting too much stress on man's *works*; and leaving too much out of view the grace that bringeth salvation, and thereby cherish those legal principles that are in every human heart. We think the *intermediate plan*

*See 3d edition of Buck's Theological Dictionary, letter P.

on this subject is nearest the WHOLE truth. For surely on the one hand, it must be acknowledged, that God's love, Christ's merits, and the Holy Spirit's operations, are the moving, meritorious and active causes of man's salvation; That God is a sovereign, having a right to work when, where, how, and on whom he pleases; That salvation in its device, in its plan, and in its application is of the Lord; and that without the unmerited agency and operation of God's Spirit, not one of Adam's race, would, or *could* ever come to the knowledge of the truth; for God is the author, as well as the finisher of our faith. Therefore God as a Sovereign may if he pleases, elect a nation, as the Jews, to preserve his worship free from idolatry—many nations for a time, as Christendom, to spread his gospel in—individuals, as Cyrus and others, to answer a particular purpose—Paul and others for Apostles—Luther and Calvin to promote the reformation. But as it respects the salvation of the soul, God as a Sovereign can only elect, or choose fallen man in Christ who is the end of the law for righteousness to every one that believeth:—But it appears to us incontestible from God's word, that God has reprobated NONE from eternity. That all mankind become legally reprobated, by transgression, is undeniable, and continue so until they embrace Christ. “Examine yourselves, &c. Know ye not your own selves how that Jesus Christ is in you except you be reprobates.” 2 Cor. 13.5. Now this cannot mean eternal reprobates, or

all who have not Christ in them, would be such; the absurdity of which will at once appear to every common capacity. Reprobation is not what some have supposed it to be, viz: a sovereign determination of God to create millions of rational beings, and, for his own glory, damn them eternally in hell, without regard to moral rectitude or sin in the creature. This would tarnish the divine glory, and render the greatest, best, and most lovely of all beings, most odious in the view of all intelligences. When man sinned, he was legally reprobated, but not damned. God offered, and does offer the law-condemned sinner mercy in the gospel; he having from the foundation of the world so far chosen mankind in Christ, as to justify that saying in 1 Timothy, 4.10. "Who is the Saviour of all men, especially of them that believe. This is a gracious act of God's sovereign electing love, as extensive as the legal condemnation, or reprobation, in which all mankind are by nature. But, in a particular and saving sense, none can be properly called God's elect, till they be justified and united in Christ, the end of the law for righteousness, (none are justified from eternity,) as appears evident from the following passages in God's Word: "Who shall lay any thing to the charge of God's elect? Who is he that condemneth?" Rom. 8:33, 34. Now it is certain the unbeliever is chargeable and condemned. Again, "If it were possible, they shall deceive the very elect." Matt. 24:24. It is evident that a man must

be enlightened in the knowledge of God, and his son Jesus, which is eternal life, before he can have spiritual wisdom to discern and detect the deceiver. If then by perverting the gracious provisions of the Gospel, in refusing to submit to the righteousness of God, the sinner finally grieves the Spirit of God to depart from him, he becomes doubly and eternally reprobated. Or like the chymist's mineral which will not coin into pure metal, or the potter's clay which marred upon the wheel. But if the creature falls into this deplorable situation, he was not *bound* by any revealed or *secret* decree of God to do so; it is his own fault. For God declares in his word that Christ died for the *whole* world. That he offers pardon to all—That the Spirit operates on *all*—confirming by an oath that he has no pleasure in the death of sinners. Every invitation of the gospel either promises or implies aid by the Divine Spirit. The plan of the bible is grace and duty. God calls, (grace;) sinner hearken diligently, (duty;) God reproves, (grace;) sinner turn, (duty;) God pours out his spirit, (grace;) sinner resist not the light, but improve it, (duty;)—God makes known his word, or reveals the plan of salvation, (grace;)—God invites, (grace;) wicked man forsake your ways, (duty;) your thoughts, (duty;) and turn to the Lord, (duty;) and God will have mercy on you, (grace;) and God will abundantly pardon, (grace.)

CHAPTER IV.

OF CREATION.

It pleased God the Father, Son and Holy Ghost,^a for the manifestation of the glory of his eternal power, wisdom, and goodness,^b in the beginning, to create or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.^c

II. After God had made all other creatures, he created man, male and female,^d with reasonable and immortal souls,^e endued with knowledge, righteousness, and true holiness, after his own image,^f having the law of God written in their hearts,^g and power to fulfil it;^h and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.ⁱ Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God,^k and had dominion over the creatures.^l

^a Heb. 1:2. John 1:2,3. Job 26:13 and 33:4.
^b Rom. 1:20. Psal. 104:24. ^c Gen. 1st Chap. Col. 1:16. 11.
^d Gen. 1:27. ^e Gen. 2:7. Luke 23:43. Eccl. 12:7. Matt. 10:28. ^f Gen. 1:26.
^g Rom. 2:14, 15. ^h Eccl. 7:29. ⁱ Gen. 3:6. Eccl. 7:29. ^k Gen. 2:17. See Gen. 3:8—11:23. ^l Gen. 1:28. Psal. 8:6, 7, 8.

CHAPTER V.

OF PROVIDENCE.

God, the great Creator of all things, doth uphold;*a* and govern all creatures and things, from the greatest even to the least;*c* by his most wise and holy providence,*d* to the praise of the glory of his wisdom, power, justice, goodness, and mercy.*g*

II. God, in his ordinary providence, maketh use of means,*k* yet is free to work with,*l* and above *m* them at his pleasure.*n*

III. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled,*s* and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.*t*

*a*Hebrews 1:3. *c*Matt. 10:29, 30, 31. *d*Pro. 15:3. *g*Ephesians 3:10. Romans 9:17. Psalm 145:7 II *k*Acts 27:24, 31. Isaiah 55:10, 11. *l*Hosea 1:7. *m*Romans 4:19, 20. *n*2 Kings 6:6, Daniel 3:27. III. *s*2 Chronicles 32: 25, 26, 31. *t*2 Cor. 12:7, 8, 9, Psal. 37, throughout. Psalm 77:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12. John 21:15, 16, 17.

IV. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden,*v* from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;*w* but sometimes also, withdraweth the gifts which they had,*x* and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;*z* whereby it comes to pass that they harden themselves, even under those means which God useth for softening others.*a*

V. As the providence of God doth, in general, reach to all creatures, so, after a most special manner it taketh care of his church, and disposeth all things to the good thereof.*b*

IV. *v*Romans 1:24, 26, 28, and 11:7, 8. *w*Deuteronomy 29:4. *x*Matthew 13:12, and 25:29. *z*Psalm 81:11, 12. 2 Thes. 2:10, 11, 12. *a*Ex. 8:15, 32. 2 Cor. 2:15, 16. Exodus 7:3. 1 Peter 2:7, 8. Isaiah 6:9, 10. V. *b*Amos 9:8, 2. Romans 8:28.

CHAPTER VI.

THE FALL OF MAN, SIN, AND THE PUNISHMENT THEREOF.

OUR first parents, being seduced by the subtlety and temptation of Satan, sinned in

eating the forbidden fruit.*a* This their sin God was pleased, according to his wise and holy counsel, to overrule, through Christ, for his own glory, and the good of all them that believe.*b*

II. By this sin they fell from their original righteousness and communion with God,*c* and so became dead in sin,*d* and wholly defiled in all the faculties and parts of soul and body.*e*

III. They being the root of all mankind, by their sin, all were made sinners,*f* and the same death in sin, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.*g*

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,*h* and wholly inclined to all evil,*i* do proceed all actual transgressions.*k*

V. The remains of corrupt nature are felt by those that are regenerated;*l* and although it be through Christ pardoned and

a Genesis 3:13. 2 Corinthians 11:3. *b* Romans 11:32. II. *c* Genesis 3:7, 8. Ecc. 7:29. Romans 3:23. *d* Ephesians 2:1. Romans 5:12. *e* Genesis 6:5. Jeremiah 17:9. III. *f* Romans 5:12, 15, 16, 17, 18, 19. *g* Psalms 51:5. Genesis 5:3. Job 14:4, Job 15:14. IV. *h* Romans 5:6, Romans 8:7. John 3:6. Romans 7:18. *i* Genesis 2:21. Romans 3:10, 11, 12. *k* James 1:14, 45. Matthew 15:19. V. *l* Romans 7:14, 17, 18, 23. Proverbs 20:9. Ecc. 7:20.

mortified, yet both itself and all the motions thereof are truly and properly sin.*m*

VI. Every sin, being a transgression of the righteous law of God, and contrary thereunto,*n* doth in its own nature, bring guilt upon the sinner,*o* whereby he is bound over to the wrath of God,*p* and curse of the law,*q* and so made subject to death,*r* with all miseries, spiritual,*s* temporal,*t* and eternal.*v*

V. *m*Romans 7th Chapter. VI. *n* 1 John 3. 4. *o* Romans 3.19. *p* Ephesians 2.3. *q* Galatians 3.10. *r* Romans 6.23. *s* Ephesians 4.18. *t* Lamentations 3.39. *v* Matthew 25.41. 2 Thessalonians 1.9.

CHAPTER VII.

GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he had been pleased to express by way of covenant.*a*

II. The first covenant made with man was a covenant of works,*b* wherein life was promised to Adam. and in him to his posterity.

I. *a* Job 9.32,33. Psalm 113.5, 6. II. *b* Galatians 3.12. Hosea 6.7. Genesis 2.16, 17.

ty,*c* upon condition of perfect and personal obedience.*d*

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make the second,*e* commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved.*f*

IV. This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it therein bequeathed.*h*

V. This covenant was differently administered in the time of the law, and in the time of the gospel;*i* under the law it was administered by promises, prophecies, sacrifices, circumcision, the pascal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,*k* which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,*l* by

II. *c* Romans 10.5. *d* Genesis 2.17. Galatians 3.10. III. *e* Galatians 3.21. Romans 8.3. Isaiah 42.6. Genesis 3.15. *f* Mark 16.15, 16. John 3.16. IV. *h* Hebrews 9.15, 16, 17. Luke 22.20. I Corinthians 11.25. V. *i* 2 Corinthians 3.6, 7, 8, 9. *k* Hebrews 8.9, 10. Romans 7.11. Col. 2.11. I Cor. 5.7. Col. 2.17. *l* I Cor. 10.1, 2, 3, 4. Heb. 11.13. John 8. 56.

whom they had full remission of sins, and eternal salvation: and is called the Old Testament.*m*

VI. Under the gospel, when Christ the substance,*n* was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the word, and administrations of the sacraments of baptism and of the Lord's supper;*o* which though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,*p* to all nations, both Jews and Gentiles;*q* and is called the New Testament.*r* There are not, therefore, two covenants of grace, differing in substance, but one and the same under various dispensations.*s*

V. *m*Galatians 3.7, 8, 9, 14. VI. *n*Collossians 2.17. *o*Matthew 28.19. 1 Corinthians 11. 23, 24, 25. 2 Cor. 3.7, 8, 9, 10, 11. *p*Hebrews 12.22, to the 28. *q*Matthew 28,19. Ephesians 2.15, 16, 17, 18, 19. *r*Luke 22.20. Hebrews 8.7, 8, 9. *s*Galatians 3.14, 16. Acts 15. 11. Rom. 3.30.

CHAPTER VIII.

CHRIST THE MEDIATOR.

It has pleased God to choose the Lord Jesus Christ, his only begotten Son; who verily was foreordained before the founda-

tion of the world, to be the Mediator between God and man,*a* the prophet,*b* priest,*c* and king;*d* the head and Saviour of his church,*e* the heir of all things,*f* and judge of the world;*g* unto whom he promised a seed,*h* and to be by him in time redeemed, called by his word and Spirit, justified by his grace, sanctified, and glorified,*i*

II. The son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,*k* with all the essential properties and common infirmities thereof, yet without sin;*l* being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.*m* So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.*n* Which person is very God and very man, yet one Christ, the only Mediator between God and man,*o*

I. *a* Isaiah 42.1. 1 Peter 1.19, 20. 1 Timothy 2.5. *b* Acts 3.22. Deuteronomy 18.15. *c* Hebrews 5.5, 6. *d* Psalm 2.6. Luke 1.33. *e* Ephesians 5.3. *f* Hebrews 1.2. *g* Acts 17. 31. *h* Psalm 22.30. Isaiah 53.10. *i* 1 Timothy 2.6. Isaiah 55.4, 5. 1 Corinthians 1.30. II. *k* John 1.1, 14. 1 John 5.20. Phillippians 2.6. Galatians 4.4. *l* Hebrews 2.17. Hebrews 4.15. *m* Luke 1.27, 31, 35. Galatians 4.4. *n* Luke 1.35. Romans 9.5. 1 Tim. 3.16. *o* Romans 1.3, 4. 1 Tim. 2.5.

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and annointed with the Holy Spirit above measure, *p* having in him all the treasures of wisdom and knowledge, *q* in whom it pleased the Father that all fulness should dwell, *r* to the end that being holy, harmless, undefiled, and full of grace and truth, *s* he might be thoroughly furnished to execute the office of a MEDIATOR and surety. *t*

Which office he took not unto himself; but was thereunto called by his Father; *v* who put all power and judgment into his hand, and gave him commandment to execute the same. *w*

IV. This office the Lord Jesus did most willingly undertake, *x* which, that he might discharge, he was made under the law, *y* and did perfectly fulfil it; *z* endured most greivous torments immediately in his soul, *a* and most painful sufferings in his body. *b* was crucified and died; *c* was buried, and remained under the power of death, yet saw no corruption. *d* On the third day he arose from the dead *e* with the same body in which

III. *p* Psalms 45; 7. John 3; 34. *q* Col. 2; 3. *r* Colossians 1; 19. *s* Hebrews 7; 2, 6.—John 1; 14. *t* Acts 10; 38. Hebrews 12; 24, Hebrews 7; 22. *v* Hebrews 5; 5. *w* John 5; 22, 27. Mathew 28; 18. IV. *x* Psalm 40; 7 8. Philippians 2; 8. *y* Galatians 4; 4. *z* Mat. 3; 15. Matthew 5; 17. *a* Matthew 26; 37, 38. Luke 22; 44. Matthew 7; 46. *b* Matthew 26th and 27th Chapters. *c* Philippians 2; 8. IV. *d* Acts 2; 24, 27. Acts 13; 37. *e* 1 Corinthians 15; 4.

he suffered,^f with which also he ascended into heaven, and there sitteth at the right hand of his Father,^g making intercession,^h and shall return to judge men and angels at the end of the world.ⁱ

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;^k and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those who come to the Father by him.^l

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy and benefits thereof were communicated unto the believer, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same, and forever.^m

VII. Christ, in the work of mediation, acteth according to both natures; by each

^f John 20; 25, 27. ^g Mark 16; 19. ^h Romans 8; 34. Hebrews 7; 25. ⁱ Romans 14; 9, 10.— Acts 1; 11, and 10; 42. Matthew 13; 40, 41, 42. Jude 6. 2 Peter 2; 4. V. ^k Romans 5; 10.— Hebrews 9; 14, 16. Romans 3; 25, 26. Heb. 10; 14. Eph. 5; 2. ^l Ephesians 1; 14. John 17; 2.

VI. ^m Galatians 4; 4, 5. Genesis 3; 15.— Revelations 13; 8. Hebrews 13; 8.

nature doing that which is proper to itself;*n* yet by reason of the unity of the person that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature.*o*

VIII. As Jesus Christ by the grace of God, has tasted death for every man;*p* and now makes intercession for transgressors;*q* by virtue of which, the Holy Spirit is given to convince of sin, and enable the creature to believe and obey, governing the hearts of believers by his word and spirit;*s* overcoming all their enemies, by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.*t*

VII. *n* 1 Peter 3; 18. Hebrews 9; 14.—*o* Acts 20; 28. John 3; 13. 1 John 3; 16. VIII. *p* Hebrews 2; 9. *q* Hebrews 7; 25. *s* 2 Corinthians 4; 13. Romans 8; 9, 14. Romans 15; 18, 19. John 17; 17. *t* Psalm 110; 1. 1 Corinthians 15; 25, 26. Malachi 4; 2. Colossians 2; 15.

CHAPTER IX.

OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that is neither forced, or by any absolute necessity of nature, determined to good or evil.*a*

I. *a* James 1; 14. Deuteronomy 30; 19.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;*b* but yet mutably, so that he might fall from it.*c*

III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;*d* so as a natural man, being altogether averse from that which is good,*e* and dead in sin,*f* is not able by his own strength, to convert himself, or to prepare himself thereunto without divine aid.*g*

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,*h* and by his grace alone enables him freely to will and to do that which is spiritually good,*i* yet so as that by reason of his remaining corruption, he doth not perfectly will and do that which is good.*k*

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.*l*

II. *b* Ecclesiasties 7; 29. Genesis 1; 26.—*c* Genesis 2; 16, 17. Genesis 3: 6. III. *d* Romans 5; 6. Romans 8; 7. John 15; 5. *e* Romans 3. 10, 12. *f* Ephesians 2. 1, 15. Colossians 2. 13. *g* John 6. 44, 65. 1 Corinthians. 2. 14. Ephesians 2. 2, 3. 4. 5. IV. *h* Colossians 1. 13, John 8. 34, 36. *i* Philippians 2. 13. Romans 6. 18, 22. *k* Galatians 5. 17. Romans 7. 15. V. *l* Ephesians 4. 13. Jude 24.

CHAPTER X.

EFFECTUAL CALLING.

ALL those whom God calls, and who obey the call, and those only, he is pleased by his word and Spirit,^b to bring them out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;^c enlightening their minds spiritually and savingly; to understand the things of God;^d taking away their heart of stone, and giving unto them an heart of flesh,^e renewing their wills, and by his almighty power, determining them to that which is good;^f and effectually drawing them to Jesus Christ;^g yet so as they come most freely being made willing by his grace.^h

II This call is of God's free grace alone, not from any good thing at all foreseen in man,ⁱ who is altogether dead in sin, until, being enlightened by the Holy Spirit;^k he is thereby enabled to answer this call, and to

I. ^b 2 Thessalonians 2. 13, 14. 2 Corinthians 3. 3, 6. ^c Romans 8. 2. 2 Timothy 1. 9, 10.—Ezekiel 11. 19. Deuteronomy 30. 6. ^d Acts 26, 18. 1 Corinthians 2. 10, 12. ^e Ezekiel 36. 26. ^f Ezekiel 11. 19. Ezekiel 36. 27. ^g John 6. 44, 45. ^h Canticles 1. 4. 2 Timothy 1. 9. Titus 3. 4, 5.

II. ⁱ 2 Timothy 1. 9. Titus 3. 4, 5. ^k 1 Corinthians 2. 14. Romans 8. 7.

embrace the grace offered and conveyed in it.*l*

III. All infants dying in infancy are regenerated and saved by Christ, through the Spirit,*m* who worketh when, and where, and how he pleaseth; so also are others who have never had the exercise of reason; and who are incapable of being outwardly called by the ministry of the word.*n*

II. *l* John 6. 37. John 5. 25. III. *m* Luke 18. 15, 16. Jonah 4. 11. *n* Psalm 145.9.

CHAPTER XI.

JUSTIFICATION.

THOSE whom God calleth (and who obey the call) he also freely justifieth;*a* not by infusing righteousness into them, but by pardoning their sins; and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,*b* they receiving and resting on him and his righteousness by faith; which faith they

I. *a* Romans 8. 30. Romans 3. 24. *b* Romans 4. 5, 6, 7. 8. 2 Corinthians 5. 19, 21. Romans, 3. 22, 24, 25. Jeremiah 23. 6. Romans 5. 17, 18, 19.

have not of themselves, it is the gift of God.*c*

II. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification,*d* yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith; but worketh by love.*e*

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.*f* Yet inasmuch as he was given by the Father for them,*g* and his obedience and satisfaction accepted in their stead,*h* and both freely, not for any thing in them, their justification is only of free grace,*i* that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.*k*

IV. God before the foundation of the world, determined to justify all true believers;*l* and Christ did, in the fulness of time,

c Philippians 3. 9. Acts 13. 38, 39.—
Ephesians 2. 7, 8.

II. *d* John 1, 12, Romans 3, 28. Romans 5, 1
e James 2. 17, 22, 26. Galatians 5. 6.

III. *f* Romans 5. 8, 9, 10. 1 Timothy 2. 6.—
Hebrews 10. 10, 14. Isaiah 53. 4, 5, 6, 10, 11,
12. *g* Romans 8. 32. *h* 2 Corinthians 5. 21.—
Matthew 3, 17. Ephesians 5. 2. *i* Romans 3. 24,
Ephesians 1. 6, *k* Romans 3. 26.

IV. *l* Galatians 3. 8. 1 Peter 12. 19, 20.—
Romans 8, 30.

die for their sins, and rise again for their justification,*m* nevertheless they are not justified until the Holy Spirit doth in due time, actually apply Christ unto them.*n*

V. God doth continue to forgive the sins of those that are justified;*o* and although they will never fall from the state of justification,*p* yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.*q*

VI. The justification of believers under the Old Testament was in all these respects, one and the same with the justification of believers under the New Testament.

IV. *m* Galatians 4. 4. 1 Timothy 2. 6. Romans 4. 25. *n* Colossians 1. 21, 22. Galatians 2. 16. Titus 3. 4, 5, 6, 7.

V. *o* Matthew 6. 12. 1 John I. 9. 1 John 2. 1. *p* Luke 22. 32. John 10. 28. Hebrews 10. 14. *q* Psalm 89. 31, 32, 33.

CHAPTER XII.

ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption;*a* by which they are taken into the number,

I *a* Ephesians 1; 5. Galatians 4; 4, 5.

and enjoy the liberties and privileges of the children of God;*b* have his name put upon them;*c* receive the spirit of adoption;*d* have access to the throne of grace with boldness.*e* are enabled to cry Abba Father;*f* are pitied;*g* protected;*h* provided for;*i* and chastened by him as by a father;*k* yet never cast off;*l* but sealed to the day of redemption;*m* and inherit the promises;*n* as heirs of everlasting salvation.*o*

I. *b* Romans 8; 17. John 1; 12. *c* Jeremiah 14; 9. Revelations 3; 12. *d* Romans 8; 14.—
 Ephesians 3; 12. Romans 5; 2. *f* Galatians 3; 6. *g* Psalm 103; 13. *h* Proverbs 14; 26.—
 Mathew 6; 30, 32. 1 Peter 5; 7. *k* Hebrews 12.
 3. *l* Lamentations 3; 31. *m* Ephesians 4; 30.—
 Hebrews 6; 12. *o* 1 Peter 1; 4. Hebrews 1;
 14.

CHAPTER XIII.

SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally through the virtue of Christ's death and resurrection;*a* by his word and Spirit dwelling in them;*b* the dominion of the whole body of sin is destroy-

I. *a* Corinthians 6; 11. Acts 20; 32. Philip-
 pians 3; 10. Romans 6; 5, 6. *b* Ephesians 5;
 26. 2 Thessalonians 2; 13.

ed,*c* and the several lusts thereof are more and more weakened and mortified; *d* and they more and more quickened and strengthened, in all saving graces,*e* to the practice of true holiness, without which no man shall see the Lord.*f*

II. This sanctification is throughout in the whole man,*g* yet imperfect in this life; there abideth still some remnants of corruption in every part,*h* whence ariseth a continual and irreconcilable war, the flesh lusteth against the spirit, and the spirit against the flesh.*i*

III. In which war, although the remaining corruption for a time may much prevail, *k* yet through the continual supply of strength from the sanctifying Spirit of Christ the regenerate part doth overcome;*l* and so the saints grow in grace,*m* perfecting holiness in the fear of God.*n*

IV. Although the remains of depravity may continue to affect the true believer in this life, yet it is his duty and privilege through

I. *c* Romans vi;6, 14. *d* Galatians v, 24.—Romans viii, 13. *e* Colossians, i; 11. Ephesians iii, 16. *f* 2 Corinthians vii, 1. Hebrews xii, 14.

II. *g* 1 Thessalonians v, 23. *h* 1 John i, 10.—Philippians iii, 12. Romans vii, 18, 23. *i* Galatians v, 17.

III. *k* Romans vii, 23, *l* Romans vi, 14.—1 John v, 4. Ephesians iv, 16. *m* 2 Peter iii, 18. 2 Corinthians iii, 18. *n* 2 Corinthians vii, 1.

grace, to keep a conscience void of offence toward God and toward men.*o*

IV. *o* Acts xxiv, 16.

CHAPTER XIV.

SAVING GRACE.

THE grace of faith whereby sinners are united to Christ, is the work of the Spirit of Christ in their hearts,*b* and is ordinarily wrought by the ministry of the word;*c* by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.*d*

II. By this faith, the christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaketh therein;*e* and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the command^f trembling at the threatenings *g* and embracing the promises of God for this life, and that which is to come.*h* But the principal acts of saving faith are, accepting, receiving and resting on Christ alone for justification,

I. *b* 2 Corinthians iv, 13. Ephesians ii, 8.—
c Romans x, 14, 17. *d* 1 Peter ii, 2. Luke xvii, 5. Romans i, 16, 17.

II. *e* 1 Thessalonians ii, 13. 1 John v, 10.—
 Acts xxiv, 14. *f* Romans xvi, 26. *g* Isaiah lxvi, 2. *h* Hebrews xi, 13. 1 Timothy iv, 8.

sanctification, and eternal life, by virtue of the covenant of grace.*i*

III This faith is different in degrees, weak or strong;*k* may be often and many ways assailed and weakened, but gets the victory;*l* growing up in the attainment of a full assurance of Christ,*m* who is both the author and finisher of our faith.*n*

II. *i* John i, 12. Acts xvi, 31. Galatians ii, 20. Acts xv, 11.

III *k* Hebrews v, 13, 14. Romans iv, 19, 20, Matthew vi, 30. Matthew viii, 10. *l* Luke xxii, 31, 32. *1* John v, 4, 5. *m* Hebrews vi, 11; 12; Hebrews x, 22. *n* Hebrews xii, 2.

CHAPTER XV.

REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace,*a* the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.*b*

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from

I. *a* Acts xi, 18. *b* Luke xxiv, 47. Mark i, 15. Acts xx, 21.

them all unto God,*c* purposing and endeavoring to walk with him, in all the ways of his commandments.*d*

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,*e* which is the act of God's free grace in Christ,*f* yet is it of such necessity to all sinners, that none may expect pardon without it.*g*

IV. As there is no sin so small but it deserves damnation,*h* so there is no sin so great, that it can bring damnation on those who truly repent.*i*

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.*k*

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;*l* upon which, and the

II. *c* Ezekiel xviii, 30, 31. Ezekiel xxxvi, 31, Psalm li, 4. Jeremiah xxxi, 18, 19. 2 Corinthians vii, 11. Joel ii, 12, 13. Amos v, 15.—Psalm cxix, 128. *d* Psalm cxix, 6, 59, 106.—Luke i, 6. 2 Kings xxiii, 25.

III. *e* Ezekiel xxxvi, 31, 32. Ezekiel xvi, 63. *f* Hosea xiv, 2, 4. Romans iii, 24. *g* Luke xiii, 3, 5. Acts xvii, 30.

IV. *h* Romans, vi, 23. Matthew xii, 36.—*i* Isaiah lv, 7. Romans viii, 1. Isaiah i, 18.

V. *k* Psalm xix, 13. Luke xix, 8. 1 Timothy i, 13, 15.

VI. *l* Psalm xxxii, 5, 6. Psalm li, 4, 5, 7, 9, 14.

forsaking of them, he shall find mercy;*m* so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sins, to declare his repentance to those that are offended;*n* who are thereupon to be reconciled to him, and in love to receive him.*o*

VI. *m* Proverbs xxviii, 13. 1 John i, 9. *n* James v, 16. Luke xvii, 3, 4. Joshua vii, 19. *o* 2 Corinthians ii, 8. Galatians vi, 4, 2.

CHAPTER XVI.

OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word.*a* and not such as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intentions.*b*

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;*c* and by them believers manifest their thankfulness;*d* strengthen their assurance,*e* edify their brethren,*f* adorn the profession of the gos-

I. *a* Micah vi:8. Romans xii:2. Hebrews xiii:21. *b* Matthew xv:9. Isaiah xxix:13.—John xvi:2.

II. *c* James ii:18, 22, *d* Psalm cvi:12, 13.—1 Peter ii:9. *e* 1 John ii:3, 5. 2 Peter i:5, 6, 7, 8, 9, 10. *f* 2 Corinthians ix:2. Matthew v:16.

pel,^g stop the mouths of the adversaries,^h and glorify God,ⁱ whose workmanship they are, created in Christ Jesus thereunto,^k that having their fruit unto holiness, they may have the end, eternal life.^l

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.^m And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure;ⁿ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.^o

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and do more than God requires, that they fall short of much, which in duty they are bound to do *p*

II. *g* Titus ii:5. 1 Timothy vi:1. Titus ii:9, 10, 11, 12. *h* 1 Peter ii:15. *i* 1 Peter ii:12. Philippians i:11. John xv:8, 7. *k* Ephesians ii:10. *l* Romans vi:22.

III. *m* John xv:5, 6. *n* Philippians ii:13:—Philippians iv:13. *o* Philippians ii:12. Hebrews vi:11, 12. Isaiah lxiv:7. 2 Peter i:3. 5, 10, 11, 12. 2 Timothy i:6. Acts xxvi:6, 7. Jude 20:21.

IV. *p* Luke xvii:10. Job ix:2, 3. Galatians v:17.

V. We cannot by our best works merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins;*q* but when we have done all we can, we have done but our duty and are unprofitable servants;*r* and because, as they are good they proceed from his spirit;*s* and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.*t*

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him,*v* not as though they were in this life wholly unblamable and unreprovable in God's sight;*w* but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.*x*

V. *q* Romans iii:20. Romans iv:2, 4, 6.—Ephesians ii: 8, 9. Psalm xvi:2. Titus iii: 5, 6, 7. Romans viii:18, 22 and Job xxxv: 7, 8. *r* Luke xvii:10. Job ix:2, 3. Galatians v:17. *s* Galatians v:22, 23. *t* Isaiah lxiv:6.—Psalm cxxx:3. Galatians v:17. Romans vii: 15, 18.

VI. *v* Ephesians i:6. 1 Peter ii:5. Genesis iv:4. Hebrews xi:4. *w* Job ix:20. Psalm cxliii:2. *x* 2 Corinthians viii:12. Hebrews vi: 10. Matthew xxv:21, 23.

VII. Works done by unregenerate man, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;*y* yet because they proceed not from an heart purified by faith,*z* nor are done in a right manner, according to the word;*a* nor to a right end, the glory of God;*b* they, therefore, cannot merit the favor of God; yet their neglect of them is displeasing unto God.*c*

VII. *y* 2 Kings x:30, 31. Philippians i:15, 16, 18. *z* Hebrews xi:4, 6. Genesis iv:5. *a* 1 Corinthians xiii:3. Isaiah i:12. *b* Matthew vi:2, 5, 16. *c* Haggai ii:14. Titus i:15.

CHAPTER XVII.

THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath justified and sanctified, he will also glorify;*a* consequently the truly regenerated soul will never totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.*b*

II. This perseverance depends on the unchangeable love and power of God,*c* the merits, advocacy,*d* and intercession of Jesus Christ;*e* the abiding of the spirit and

1. *a* Romans viii:38, 39. *b* John iii:16.—John x:28, 29. Philippians i, 6. *c* 2 Timothy ii:19. Jeremiah xxxi:3. 1 Peter i:5. *d* 1 John ii:1. *e* Hebrews vii:25. Hebrews x:10, 14.

seed of God within them;^f and the nature of the covenant of grace.^g From all which ariseth also the certainty and infallibility thereof.^h*

^f John xiv;16, 17. 1 John iii:9. ^g Jeremiah xxxii:40. Hebrews viii:10. Hebrews x:16, 17. ^h Job xvii:9. John xvii:21, 22. 1 John ii:19.— 2 Thessalonians iii:3. Zephaniah iii:17. Malachi iii:6. Numbers xxiii:19. Romans v.10. 2 Corinthians i.21, 22. John iv.14. Psalm xciv.14. Psalm xii.5. John vii.12. 1 Corinthians i.8, 9.

*This doctrine, although it is certainly supported by incontestible proof from God's word, as well as by the reason and nature of the union between Christ and his people, yet, like all other truths, it has been and may be perverted.—The idea of eternal justification and consequent perseverance is unscriptural; the way perseverance is insisted on by some Preachers in connection with the preceding parts of their sermons, is certainly dangerous. Example; first preach a superficial experience, then make a great many more allowances for weakness and wickedness, stumbling, straying, &c, than God's word admits, then press perseverance and you have the formalist or hypocrite confirmed.

On the other hand, press the doctrines of final apostacy, if the creature does not so and so, making the perseverance of the creature, depend chiefly upon his doings; you raise in the mind of the unregenerate professor, the fear of hell, as an high excitement of duty, confirm him in his legality, prepare his mind indirectly, at least to give glory to himself, for his perseverance, settle him down in a self-confident, and deplorable situation. What God's word hath

III. Although there are examples in the Old Testament of good men having egregiously sinned, and some of them continuing for a time therein;*i* yet now since life and immortality are brought clearer to light by the gospel,*j* and especially since the effusion of the Holy Ghost on the day of Pentecost,*k* we may not expect the true christian to fall into such gross sins.*l* Nevertheless, they may through the temptations of Satan, the world and the flesh, the neglect of the means of grace, fall into sin and incur God's dis-

III. *i* 2 Samuel xii.9, 13, 14. *j* 2 Timothy i.10. *k* Luke xxiv.49. Acts ii:4. *l* Acts xvii.30, 31. Matthew xi.11.

joined together, let not his ministers put asunder. But first let them give a clear, definite description of the new birth, and then let them press the doctrine of heart and practical holiness as the sure consequence ("For by their fruit ye shall know them") and daily evidences (not the cause) of that gracious state which will insure their final perseverance.

Then this true and comfortable doctrine will not be perverted, neither will it have a tendency to licentiousness in him "whom the love of Christ constraineth," or the real christian; no, he serves and desires to serve God, with more zeal, and from pure evangelical principles, still laying the foundation in his own mind, and cherishing the principle of ascribing all the glory to God, for his conversion, his perseverance, and his final and complete redemption.

pleasure, and grieve his Holy Spirit;*m* come to be deprived of some measure of their graces and comforts, and have their consciences wounded; but the real christian can never rest satisfied therein.

III. *m* Ephesians iv.30. Revelations ii.4.

CHAPTER XVIII.

THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in favor of God and estate of salvation;*a* which hope of theirs shall perish;*b* yet such as truly believe the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,*c* and may rejoice in the hope of the glory of God; which hope shall never make them ashamed,*d*

II. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope;*e* but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,*f* the inward evidence

I. *a* Job viii.14. Duteronomy xxix.19. John iii.41. *b* Matthew vii.22, 33. Job viii.13. *c* 1 John ii.3. 1 John v:13. 1 John iii.14,18, 19, 21 24. *d* Romans v.2,5.

II. *e* Hebrews vi.11,19. *f* Hebrews vi.17,18.

of those graces unto which these promises are made,*g* the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God,*h* which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.*i*

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker in it.*k* Yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.*l* And therefore it is the duty of every one, to give all diligence to make his calling and election sure;*m* that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of its assurance.*n* So far is it from inclining men to looseness.*o*

g 2 Peter i.4, 5, 10, 11. 1 John iii.14. 1 John ii. 3, and 2 Corinthians i.12. *h* Romans viii.15,16. *i* Ephesians i.13, 14. 2 Corinthians i.21, 22.

III. *k* Isaiah l.10. 1 John v.13. Psalm 88 throughout, and Psalm lxxvii to the 12 verse.—*l* 1 Corinthians ii.12. 1 John iv.13. Hebrews vi.11, 12. Ephesians iii.17, 18, 19. *m* 2 Peter i.10. *n* Romans v.1, 2, 5. Romans xiv.17.—Romans xv.13. Psalm cxix.32. Psalm iv.6, 7. Ephesians i.3, 4. *o* Romans vi.1, 2. Titus ii. 11, 12, 14.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as, by negligence in persevering in it by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light.*p* Yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,*q* and by the which, in the mean time, they are supported from utter despair.*r*

IV. *p* Canticles v.2, 3, 6. Psalm 51.8,12, 14. Ephesians iv.30. Psalm lxxvii. first 10 verses and Matthew 26.69,70,71,72. Psal. 31.22. Psal. 88, throughout, and Isaiah 1.10. *q* 1 John iii.9. Luke xxii.32. Job xiii.15. Psalm lxxiii.15.— Psalm li.8, 12, with Isaiah 1.10. *r* Micah vii.7 8, 9. Isaiah liv:7, 8.

CHAPTER XIX.

THE LAWS OF GOD.

GOD gave to *Adam* a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the

breach of it; and endued him with power and ability to keep it.*a*

II This law, after his fall, continued to be a perfect rule of righteousness; and as such was delivered by God upon mount Sinai in ten commandments, and written in two tables;*b* the first four commandments containing our duty towards God, and the other six our duty to man.*c*

III. Besides this law, commonly called moral, God was pleased to give the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship prefiguring Christ, his graces, actions, sufferings, and benefits;*d* and partly holding forth divers instructions of moral duties.*e* All which ceremonial laws are now abrogated under the New Testament.*f*

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obli-

I. *a* Genesis i.26. Genesis ii.17. Romans ii. 14, 15. Romans x.5. Romans v.12, 19. Galatians iii.10, 12. Ecclesiasties vii.29. Job xxviii.28.

II. *b* James i.25. James ii.8, 10, 11, 12.— Romans iii.19. Romans xiii.8, 9. Deuteronomy v.32, and chap. x.4. Exodus xxxiv.1. *c* Matthew xxii.37, 38, 39, 40. Exodus xx.3 to 18.

III. *d* Hebrews x.1. Galatians iv.1, 2, 3.— Colossians ii.17. Hebrews 9th chapter. *e* 1 Cor. v.7. 2 Corinthians vi.17. *f* Colossians ii.14, 16, 17. Ephesians ii.15, 16.

ging any other, now, farther than the general equity thereof may require.*g*

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;*h* and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it.*i* Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.*k*

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;*l* yet is it of great use to them, as well as to others; in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;*m* discovering also the sinful pollutions of their nature, hearts and lives;*n* so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;*o* togeth-

IV. *g* See Exodus 21st chapter and 22d chapter, 1st to 29th verse. Genesis xlix.10.—Matthew v.38, 39. 1 Corinthians ix.8, 9, 10.

V. *h* Romans xiii.8, 9. See above in letter *b*. 1 John ii.2, 3, 4, 7, 8. Romans iii.31, and vi.15. *i* James ii.10, 11. See in letter *b*. *k* Matthew v.18, 19. James ii.8. Romans iii.37.

VI. *l* Romans vi.14. Romans 8.1. Galatians iv.4, 5. Acts xiii.39. *m* Romans vii.12, 22, 25. Psalm cxix.5. 1 Corinthians vii.19.—Galatians v.14, 18, 19, 20, 21, 22, 23. *n* Romans vii.7. Romans iii.20. *o* Romans vii.9, 14, 24.

er with a clearer sight of the need they have of Christ, and the perfection of his obedience.*p* It is likewise of use to the regenerate, to restrain their corruptions; in that it forbids sin;*q* and the threatenings of it severe to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.*r* The promises of it in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof;*s* although not as due to them by the law as a covenant of works;*t* so as a man's doing good, and refraining from evil because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.*v*

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;*w* the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully,

p Galatians iii:24. Romans viii:3, 4. Romans vii:24, 25. *q* James ii:11. Psalm cix:126.

VI. *r* Ezra ix:13, 14. Psalm lxxix:30, 31, 32, 33, 34. *s* Psalm xxxvii:11. Psalm xix:11. Leviticus xxvi to 14th verse, and Ephesians vi:2. Matthew v:5. *t* Galatians ii:16. *v* Romans vi:12, 14. Hebrews xii:28, 29. *1* Peter iii:3, 9, 10, 11, 12. Psalm xxxiv:12, 13, 14, 15, 16.

VII. *w* Galatians iii:21. Titus ii:11, 12, 13, 14.

which the will of God, revealed in the law, requireth to be done.*x*

x Ezekiel xxxvi:27. Hebrews viii:10.—
Jeremiah xxxi:33.

CHAPTER XX.

CHRISTIAN LIBERTY, AND LIBERTY OF CON- SCIENCE.

THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;*a* and in their being delivered from this present evil world, bondage to Satan, and the dominion of sin;*b* from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;*c* as also their free access to God;*d* and their yielding obedience unto him, not out of slavish fear,*e* but a child-like love, and a willing mind. All of which were common also to believers under the law;*f* but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the

I. *a* Titus ii:14. Galatians iii:13. *b* Galatians i:4. Acts xxvi:18. Romans vi:14.—
c Psalm cxix.71. 1 Corinthians xv.54, 55, 56.
57. Romans iii.1. *d* Romans v.2. *e* Romans vii.14, 15. 1 John iv.18. *f* Galatians iii.
9, 14.

Jewish Church was subjected,^g and in greater boldness of access to the throne of grace,^h and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.ⁱ

II. God alone is Lord of the conscience,^k and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith or worship.^l So that to believe such doctrines, or to obey such commandments out of conscience. is to betray true liberty of conscience;^m and the requiring of an implicit faith; and absolute and blind obedience is to destroy liberty of conscience and reason also.ⁿ

III. They who, upon pretence of christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and

^g Galatians v.1. Acts xv.10, 11. Galatians iv.1. 2, 3, 6. ^h Hebrews iv.14, 16. Hebrews x.19, 20. ⁱ John vii.38, 39. 2 Corinthians iii. 13, 17, 18.

II. ^k Romans xiv.4. ^l Acts iv.19. Acts iii.29. 1 Corinthians vii.23. Matthew xxiii.8, 9, 10.— 2 Corinthians i.24. Matthew xv.9. ^m Colossians ii.20, 22, 23. Galatians i.10. Galatians ii.4. See Galatians v.1. ⁿ Isaiah viii.20. Acts xvii. 11. John iv.22. See also Hosea v.11—with Revelations xiii.12, 16, 17.

righteousness before him, all the days of our life.*o*

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who. upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.*p* And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature or to the known principles of Christianity, whether concerning faith, worship or conversation; or the power of godliness; or such erroneous opinions or practices, as either, in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church;*q* they may lawfully be called to account, and proceeded against by the censures of the church.*r*

III. *o* Galatians v.13. 1 Peter ii.16. Luke i.74, 75. 2 Peter ii.19. John 8.34.

IV. *p* 1 Peter ii.13, 14, 16. Hebrews xiii.17. Romans xiii.1, to the 8th verse. *q* Romans i.32. 1 Corinthians v.1, 5, 11, 13, *r* 2 Thessalonians iii.14. Titus iii.10.

CHAPTER XXI.

RELIGIOUS WORSHIP AND THE SABBATH

DAY.

THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all.*a* But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the holy scriptures.*b*

II. Religious worship is to be given to God, the Father, Son and Holy Ghost; and to him alone;*c* not to angels, saints, or any other creature;*d* and since the fall not without a mediator; nor in the mediation of any other but of Christ alone.*e*

I. *a* Romans i.20. *b* Deuteronomy xii.32.—Matthew xv.9. Matthew iv 9, 10. See also Deuteronomy xv, to 20th verse, and Exodus xx. 4, 5, 6.

II. *c* John v.23. 2 Corinthians xiii.14.—Matthew iv.10. Revelations v.11, 12, 13.—*d* Colossians ii.18. Revelations xix.10. Romans i.25. *e* John xiv.6. 1 Timothy ii.5,—Ephesians ii.18.

III. Prayer with thanksgiving, being one special part of religious worship,*f* is by God required of all men,*g* and, that it may be accepted, it is to be made in the name of the Son,*h* by the help of his Spirit,*i* according to his will,*k* with understanding, reverence, humility, fervency, faith, love and perseverance:*l* and if vocal, in a known tongue.*m*

IV. Prayer is to be made for things lawful,*n* and for all sorts of men living;*o* but not for the dead,*p* nor for those of whom it may be known that they have sinned the sin unto death.*q*

V. The reading of the scriptures with godly fear;*r* the sound preaching,*s* and conscionable hearing of the word, in obedience unto God, with understanding, faith and reverence;*t* singing the psalms with grace in the heart;*v* as also the due administration and

III. *f* Philippians iv.6. *g* Psalm lxxv.2.—*h* John xiv.13, 14. *i* Romans viii.26. *k* 1 John v.14. *l* Psalm xlvii.7. Hebrews xii.28.—Genesis xviii.27. James v.16. Ephesians vi.18. James i.6, 7. Mark xi.24. Matthew vi.12, 14, 15. Colossians iv.2. *m* 1 Corinthians xiv.14.

IV. *n* 1 John v.14. *o* 1 Timothy ii.1, 2.—*p* 2 Samuel xii.21, 22, 23. Luke xvi.25, 26. Revelations xiv.13. *q* 1 John v.16.

V. *r* Acts xv.21. Revelations i.3. *s* 2 Timothy iv.2. *t* James 1.22. Acts x.33. Hebrews iv.2. Matthew xiii.19. *v* Colossians iii:16. Ephesians v.19. James v.13.

worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God; *w* besides religious oaths, *x* and vows, *y* solemn fastings, *z* and thanksgiving upon special occasions; *a* which are in their several times and seasons to be used in a holy and religious manner. *b*

VI. Neither prayer nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; *c* but God is to be worshipped every where, *d* in spirit and in truth; *e* as in private families, *f* daily, *g* and in secret each one by himself, *h* so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto. *i*

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a

w Matthew xxviii.19. Acts ii.42. 1 Corinthians xi.23, to 29. *x* Deuteronomy vi.13. *y* Ecclesiasties v.4, 5. Acts xviii.18. Joel ii.12. Matthew ix.15. 1 Cor. 7.5. *a* Psalm cvii. *b* Heb. xii.28.

VI. *c* John iv.21, *d* Malachi i.11. 1 Timothy ii.8. *e* John iv.23, 24. *f* Jeremiah x.25.— Job i.5. 2 Samuel 6.18, 20. *g* Matthew vi.11. Joshua xxiv.15. *h* Matthew vi.6. Ephesians vi.18. *i* Isaiah lvi.7. Hebrews x.25. Proverbs viii.34. Acts ii.42.

Sabbath, to be kept holy unto him;*k* which, from the beginning of the world to the resurrection of Christ was the last day of the week; and, from the resurrection, was changed into the first day of the week,*l* which in scripture is called the Lord's day,*m* and is to be continued to the end of the world, as the christian Sabbath.*n*

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts about their worldly employments and recreation;*o* but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.*p*

VII. *k* See the 4th commandment in Exodus xx.8, 9, 10, 11. Isaiah lvi.2, 4, 6. *l* Genesis ii.3. 1 Corinthians xvi.1, 2. Acts xx.7. *m* Revelations i.10. *n* Exodus xx.8, 10. Matthew v.17, 18.

VIII. *o* Exodus xvi.23, 25, 26, 29, 30. Exodus xxxi.15, 16. Isaiah lviii.13. Nehemiah xiii.15, 16, 17, 18, 19, 21, 22. *p* Isaiah lviii.13. Matthew xii.1, to 13.

CHAPTER XXII.

LAWFUL OATHS AND VOWS.

A lawful oath is a part of religious worship,*a* wherein upon just occasion, the person swearing, solemnly calleth God to wit-

I. *a* Deuteronomy x.20.

ness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.*b*

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;*c* therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.*d* Yet, as in matters of weight and moment, an oath is warranted by the word of God, under the New Testament, as well as under the Old,*e* so a lawful oath being imposed by lawful authority, in such matters ought to be taken.*f*

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.*g* Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.*h* Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.*i*

IV. An oath is to be taken in the plain

J. b Exodus xx.7. Leviticus xix.12. 2 Chronicles vi.22, 23.

II. *c* Deuteronomy vi.13. *d* Jeremiah v.7.—James v.12. Exodus xx.7. *e* Hebrews vi.16. Isaiah lxv.16. *f* 1 Kings viii.31. Ezra x.5.

III. *g* Jeremiah iv.2. Exodus xx.7. *h* Genesis xxiv.2, 3, 9. *i* Numbers v.19, 21. Nehemiah v.12.

and common sense of the words, without equivocation or mental reservation.*k* It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt;*l* nor is it to be violated, although made to heretics or infidels.*m*

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.*n*

VI. It is not to be made to any creature, but to God alone:*o* and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.*p*

VII. No man may vow to do any thing forbidden in the word of God; or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise

IV. *k* Psalm xxiv.4. Jeremiah iv.2. See letter *g*. *l* Psalm xv.4. 1 Samuel xxv.22, 32, 33, 34. *m* Ezekiel xvii.16, 18, 19. Joshua ix. 18, 19. 2 Samuel xxi.1.

V. *n* Isaiah xix.21. Ecclesiasties v.4, 5, 6. Psalm lxvi.13, 14. Psalm lxi.8.

VI. *o* Psalm lxxvi.11. Jeremiah xlv.25, 21. *p* Deuteronomy xxiii.21, 23. Psalm 50.14.—Genesis xxviii.20, 21, 22. 1 Samuel i.11.—Psalm cxxxii:2, 3, 4, 5.

or ability from God.*q* In which respects popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no christian may entangle himself.*r*

VII. *q* Acts xxiii.12. Mark vi.26. Numbers xxx.5, 8, 12, 13. *r* 1 Corinthians vii.2, 9, 28.

CHAPTER XXIII.

THE CIVIL MAGISTRATE.

GOD, the supreme Lord and KING of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.*a*

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;*b* in the managing whereof, as they ought especially to maintain piety, justice and peace, according, to the wholesome laws of each commonwealth,*c* so for that end

I, *a* Romans xiii.1, 3, 4. 1 Peter ii.13, 14.

II. *b* Proverbs viii.15, 16. See letter *a*.—
c Psalm lxxxii.3, 4. 2 Samuel xxiii.3. 1 Peter ii.13.

they may lawfully, now under the New Testament, wage war upon just and necessary occasions.*d*

III. Civil magistrates may not assume to themselves the administration of the word and sacraments;*e* or the power of the keys of the kingdom of heaven;*f* or, in the least interfere in the matters of faith. *g*— Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger.*h* And as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof among the voluntary members of *any* denomination of Christians, according to their own profession and belief.*i* It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence

II. *d* Luke iii.14. Matthew viii.9, 10. Acts x.1, 2. Romans xiii.4.

III. *e* 2 Chronicles xxvi.18. *f* Matthew xvi. 18, 19. 1 Corinthians iv.1, 2. *g* John xviii.36. Malachi ii.7. Acts ii.29. *h* Isaiah xlix.23.—*i* Psalm cv;15. Acts xviii:14, 15, at large.

of religion or of infidelity, to offer any indignity, violence, abuse or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.*k*

IV. It is the duty of the people to pray for magistrates,*l* to honor their persons,*m* to pay them tribute and other duties,*n* to obey their lawful commands, and to be subject to their authority, for conscience sake.*o* Infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;*p* from which ecclesiastical persons are not exempted;*q* much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominion or their lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.*r*

III. *k* 2 Samuel xxiii.3. 1 Timothy ii.1, and 2 at large. Romans xiii.4, at large.

IV. *l* 1 Timothy i.2 *m* 1 Peter ii.17. *n* Romans xiii.6, 7. *o* Romans xiii.5. Titus iii.1. *p* 1 Peter ii.13, 14, 16. *q* Romans xiii.1. Acts xxv.10, 11. *r* 2 Thessalonians ii.4. Revelations xiii.15, 16, 17, 18.

CHAPTER XXIV.

MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor any

woman to have more than one husband at the same time.*a*

II. Marriage was ordained for the mutual help of husband and wife;*b* for the increase of mankind with a legitimate issue, and of the church with an holy seed;*c* and for preventing of uncleanness.*d*

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent,*e* yet it is the duty of Christians to marry only in the Lord.*f* And, therefore, such as profess the true reformed religion should not marry with infidels, papists, or other idolaters; neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.*g*

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;*h* nor can such incestuous marriages be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife.*i*—The man may not marry any of his wife's kindred nearer in blood than he may of his

I. *a* 1 Corinthians vii.2. Mark x.6, 7.

II. *b* Genesis ii.18. *c* Malachi ii.15. *d* 1 Corinthians vii.2, 9.

III. *e* 1 Timothy iv.3. Genesis xxiv.57, 58. *f* 1 Corinthians vii.39. *g* Genesis xxxiv.14.—Exodus xxxiv.16. 2 Corinthians vi.14. 1 Kings xi.4. Nehemiah xiii.25, 26, 27.

IV. *h* Leviticus xviiith chapter. 1 Corinthians v.1. *i* Mark vi.18. Leviticus xviii.24, 25, 26, 27, 28.

own, nor the woman of her husband's nearer in blood than of her own.*k*

V. Adultery or fornication, committed after a contract being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.*l* In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,*m* and after the divorce to marry another, as if the offending party were dead.*n*

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage;*o* wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it left to their own wills and discretion in their own case.*p*

IV. *k* Leviticus xx.19, 20, 21.

V. *l* Matthew i.18, 19, 20. *m* Matthew v. 31, 32. *n* Matthew xix.9. Romans vii.2, 3.

VI. *o* Matthew xix.8. 1 Corinthians vii.15. Matthew xix.6. *p* Ezra x.3.

CHAPTER XXV.

OF THE CHURCH.

THE Catholic, or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof;

and is the spouse the body, the fulness of him that filleth all in all.*a*

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion,*b* together with their children,*c* and is the kingdom of the Lord Jesus Christ,*d* the house and family of God.*e*

III. Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.*g*

IV. This Catholic Church hath been some times more, some times less visible.*h* And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught

I. *a* Ephesians i.10, 22, 23. Colossians i.18. Ephesians v.23, 27, 32.

II. *b* 1 Corinthians i.3. 1 Corinthians xii.12, 13. Psalm ii.8. Romans xv.9, 10, 11, 12.—*c* 1 Corinthians vii.14. Genesis xvii.7. Romans xi.16. Galatians iii.7, 9, 14. Romans chap. iv. *d* Matthew xiii.47. Isaiah ix.7: *e* Ephesians ii.19. Ephesians iii.15. Proverbs xxix.18.

III. *g* Ephesians iv.11, 12, 13. Isaiah 59.21. Matthew xxviii.19, 20.

IV. *h* Romans xi.3, 4. Revelations xii.6, 14. Acts ix.31.

and embraced, ordinances administered, and public worship performed more or less purely in them.*i*

V. The purest churches under heaven are subject both to mixture and error;*k* and some have so degenerated, as to become no churches of Christ, but Synagogues of Satan.*l*—Nevertheless, there shall be always a church on earth, to worship God according to his will.*m*

VI. There is no other head of the church but the Lord Jesus Christ.*n* Nor can the Pope of *Rome*, in any sense be head thereof; but is that anti-christ, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.*o*

i 1 Corinthians v.6, 7. Revelations 2nd and 3d chapters.

V. *k* 1 Corinthians xiii.12. Matthew xiii.24, 25, 26, 27, 28, 29, 30, 47. *l* Revelations xviii.2. Romans xi.18, 19, 20, 21, 22. *m* Matthew xvi. 18. Psalm cii.28. Matthew xxviii.19, 20.

VI. *n* Colossians i.18. Ephesians i.22.—*o* Matthew xxiii.8, 9, 10. 2 Thessalonians ii.2, 3, 4, 8, 9.

CHAPTER XXVI.

THE COMMUNION OF SAINTS.

ALL saints that are united to Christ Jesus their head, by his Spirit and by faith, have fellowship with him in his graces, suf-

ferings, death, resurrection and glory;*a* and being united to one another in love, they have communion in each other's gifts and graces,*b* and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.*c*

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;*d* as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who in every place call upon the name of the Lord Jesus.*e*

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal to Christ in any respect; either of which to affirm, is impious and blasphemous.*f* Nor doth their communion one with another, as saints, take away

I. *a* 1 John i.3. Ephesians iii.16, 17, 18, 19. John i.16. Philippians iii.10. *b* Ephesians iv. 15, 16. *c* 1 Thessalonians v.11, 14. Galatians vi.10. 1 John iii.16, 17, 18.

II. *d* Hebrews x.24, 25. Acts ii.42, 46.—Isaiah ii.3. 1 Corinthians xi.20. *e* 1 John iii. 17. Acts xi.29, 30. 2 Corinthians 8th and 9th chapters.

III. *f* Colossians i.18, 19. 1 Corinthians viii. 6. Psalm xlv.7. 1 Timothy vi.16.

or infringe the title or property which each man hath, in his goods and possessions.*g*

g Acts v.4.

CHAPTER XXVII.

THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace,*a* immediately instituted by God,*b* to represent Christ and his benefits, and to confirm our interest in him;*c* as also to put a visible difference between those that belong unto the church, and the rest of the world;*d* and solemnly to engage them to the service of God in Christ; according to his word.*e*

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and things signified; whence it comes to pass, that the names and the effects of the one, are attributed to the other.*f*

III. The grace which is exhibited in, or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer

I. *a* Romans iv.11. Genesis xvii.7. *b* Matthew xxviii.19. 1 Corinthians xi.23. *c* 1 Corinthians x.16. 1 Corinthians xi.25, 26. Galatians iii.27. *d* Exodus xii.48. 1 Corinthians v.12. *e* Romans vi.3, 4. 1 Corinthians x.16.

II. *f* Genesis xvii.10. Matthew xxvi.27, 28. Titus iii.5

it;*g* but upon the work of the spirit,*h* and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.*i*

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, baptism and the supper of the Lord; neither of which may be dispensed by any, but by a minister of the word, lawfully ordained.*k*

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same as those with the New.*l*

III. *g* Romans ii.28, 29. 1 Peter iii.21.—*h* Matthew iii.11. 1 Corinthians xii.13. *i* Matthew xxvi.27, 28. Matthew xxviii.19, 20.

IV. *k* Matthew xxviii.19. 1 Corinthians xi. 20, 23. 1 Corinthians iv.1. Hebrews v.4.

V. *l* 1 Corinthians x.1, 2, 3, 4. 1 Corinthians v.7, 8.

CHAPTER XXVIII.

BAPTISM.

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,*a* not only for the solemn admission of the party baptized into the visible church,*b* but also to be unto him a sign and a seal of the cove-

I. *a* Matthew xxviii.19. Matthew xvi.16.—*b* 1 Corinthians xii.13. Galatians iii.27, 28.

nant of grace,*c* of his ingrafting into Christ,*d* of regeneration,*e* of remission of sins,*f* and of his giving up unto God, through Jesus Christ, to walk in newness of life,*g* which sacrament, is by Christ's own appointment, to be continued in his church until the end of the world.*h*

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptised in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.*i*

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.*k*

IV. Not only those that do actually profess faith in, and obedience unto Christ,*l* but also the infants of one or both believing parents are to be baptized.*m*

c Romans iv.11. Colossians ii.11, 12. *d* Galatians iii.27. Romans vi.5. *e* Titus iii.5.—*f* Acts ii.38, Mark i.4. Acts xxii.16. *g* Romans vi.3, 4. *h* Matthew xxviii.19, 20.

II. *i* Acts x.47. Acts viii.36, 38. Matthew xxviii.19.

III. *k* Acts ii.41. Acts xvi.33. Mark vii.4. Hebrews ix.10, 19, 20, 21.

IV. *l* Mark xvi.15, 16. Acts viii.37. *m* Genesis xvii.7, 9. Galatians iii.9, 14. Colossians ii.11, 12. Romans iv.11, 12. Acts ii.38, 39.—Acts xvi.15, 33. 1 Corinthians vii.14. Matthew xxviii.19. Mark x.13, 14, 15, 16. Luke xviii.15.

V. Although it be a great sin to contemn or neglect this ordinance.*n* yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,*o* or that all that are baptized are, undoubtedly regenerated.*p*

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; *q* yet notwithstanding by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost.

VII. The sacrament of baptism is but once to be administered, to any person, there being no example for the repetition of Christian baptism.

V. *n* Luke vii.30. Exodus iv.24, 25, 26.—
o Romans iv.11. Acts x.2, 4, 22, 31, 45, 47.—
p Acts vii.13, 23.

VI. *q* John iii.5, 8.

CHAPTER XXIX.

THE LORD'S SUPPER.

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in,

and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each each other, as members of his mystical body.*a*

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead,*b* but only a commemoration of that once offering up himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;*c* so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation of all the sins of the elect, and of the whole world.*d*

III. The Lord Jesus hath, in his ordinance, appointed his ministers to declare his word of institution to the people, to pray and to bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves,) to give both to the communicants;*e* but to none who are not then present in the congregation.*f*

I. *a* 1 Corinthians xi.23, 24, 25, 26. 1 Corinthians x.16, 17, 21. 1 Corinthians xii.13.

II. *b* Hebrews ix.22, 25, 26, 28. *c* Matthew xxvi.26, 27. Luke xxii.19, 20. *d* Hebrews vii.23, 24, 27. Hebrews x.11, 12, 14, 18.

III. *e* See the institution. Matthew xxvi.26, 27, 28. Mark xiv.22, 23, 24. Luke xxii.19, 20, and 1 Corinthians xi.23 to 27. *f* Acts xxvii.7. 1 Corinthians xi.20.

IV Private masses, or receiving this sacrament by a priest or any other alone;*g* as likewise the denial of the cup to the people;*h* worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.*i*

V. The outward elements, in this sacrament, duly set apart to the uses ordained by Christ have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and the blood of Christ;*k* however in substance and nature, they still remain truly, and only, bread and wine, as they were before.*l*

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation*) by consecration of a priest, or by any other

IV. *g, h.* Because there is not the least appearance of a warrant of any of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned—the most important of which are cited above.

IV. *i* Matthew xv.9

V. *k* Matthew xxvi.26, 27, 28. 11 Corinthians xi.26, 27.

*The Synod also rejects the doctrine of consubstantiation.

way, is repugnant, not to scripture alone, but even to common sense and reason; overthrows the nature of the sacrament; and has been, and is the cause of manifold superstitions, yea, of gross idolatries.*m*

VII. Worthy receivers, outwardly partaking of the visible elements of this sacrament,*n* do then also inwardly by faith, and really indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are, to their outward senses.*o*

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the things signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of

VI. *m* Acts ii.21. 1 Corinthians xi.24, 25.—
Luke xxiv.6, 39.

VII. *n* 1 Corinthians xi.28. 1 Corinthians
v.7, 8. *o* 1 Corinthians x.3, 4, 16.

these holy mysteries,*p* or be admitted thereunto.*q*

VIII. *p* 1 Corinthians xi.27, 29. 2 Corinthians vi.14, 15, 16. 1 Corinthians x.21. *q* 1 Corinthians v.6, 7, 13. 2 Thessalonians iii.6, 14, 15. Matthew vii.6.

CHAPTER XXX.

CHURCH CENSURES.

THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.*a*

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto the penitent sinners by the ministry of the gospel, and by absolution from censures, as occasion shall require.*b**

I. *a* Isaiah ix.6, 7. 1 Timothy v.17. 1 Thessalonians v.12. 1 Corinthians xii.28. Psalm ii.6, 7, 8, 9. John xviii.36.

II. *b* Matthew xvi.19. Matthew xviii.17, 18. John xx.21, 22, 23. 2 Corinthians ii.6, 7, 8.

*By this article we do not understand that the officers of the church have power to admit souls into the kingdom of glory, nor that they can pardon sins; such assertions would be absurd and blasphemous.

In scripture language, the *Kingdom of Heaven* sometimes signifies the *Kingdom of Glory*. It

III. Church censures are necessary for the reclaiming and gaining of offending brethren for deterring of others from like offences; for purging out that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God which might justly fall upon the Church, if they should suffer this covenant, and the seals thereof to be profaned by notorious and obstinate offenders.*c*

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.*d*

III. *c* 1 Corin. chap. v. 1 Timothy v.20.—Matthew vii.6. 1 Timothy i.20. Jude ver. 23. 1 Corinthians xi.27.

IV. *d* 1 Thessalonians v.12. 2 Thessalonians iii.6, 14. 1 Corinthians v.4, 5, 13. Matthew xviii.17. Titus iii.10.

also signifies the Gospel Dispensation; and in the passage from whence the above is derived, it signifies the visible church. All that is meant by the article, is that the officers of the visible church have the power to admit members into its communion—to expel the disorderly, and to restore those who, in the judgment of charity, have repented of their sins. This power is exercised by the officers of every evangelical church upon earth, and all refer to the passages quoted in the notes, attached to this article, for their authority.

CHAPTER XXXI.

SYNODS AND COUNCILS.

FOR the better government and further edification of the church, there ought to be such assemblies as are commonly called synods or councils;*a* and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies;*b* and to convene together in them, as often as they shall deem it expedient for the good of the church.*c*

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.*d*

III. All synods or councils since the apostles' times, whether general or particular,

I. *a* Acts xv.2, 4, 6. *b* Acts xv. *c* Acts xv. 22, 23, 25.

II. *d* Acts xvi.4. Acts xv.15, 19, 24, 27, 28, 29, 30, 31. Matthew xviii.17, 18, 19, 20.

may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.*e*

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.*f*

III. *e* Acts xvii.11. 1 Corinthians ii.5. 2 Corinthians i.24. Ephesians ii.20.

IV. *f* Luke xii.13, 14. John 18.36.

CHAPTER XXXII.

THE STATE OF MAN AFTER DEATH, AND THE RESURRECTION FROM THE DEAD.

THE bodies of men, after death, return to dust, and see corruption;*a* but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them.*b* The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies.*c* And the souls of the wicked are cast into hell, where they remain in tor-

I. *a* Genesis 3.19. Acts 13.36. *b* Luke 23.43. Ecclesiastes 12.7. *c* Hebrews 12.23.—Philippians 1.23. 1 John 3.2. 2 Corinthians 5.1, 6, 8.

ments, and utter darkness reserved to the judgment of the great day.*d* Besides these two places for the souls separated from the bodies, the scripture acknowledgeth none.

II. At the last day such as are found alive shall not die, but be changed.*e* And all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls forever.*f*

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor, the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.*g*

d Luke 16.23, 24. Jude verse 6, 7.

III. *e* 1 Thessalonians 4.17. 1 Corinthians 15.51, 52. *f* Job 19.26, 27. 1 Corinthians 15.42, 43, 44.

III. *g* Acts 24.15. John 5.28, 29. Philipians 3.21.

CHAPTER XXXIII.

THE LAST JUDGMENT.

GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,*a* to whom all power and judgment is given by the Father.*b* In which, not only the apostate angels shall be judged,*c* but likewise all persons that have lived upon earth, shall appear before the tribunal of

I. *a* Acts 17.31. *b* John 5.23, 27. *c* 1 Corinthians 6.3. Jude verse 6. 2 Peter 2.4.

Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.*d*

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the believer;*e* and of his justice, in the damnation of the reprobate, who are wicked and disobedient.*f* For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord.*g* But the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*h*

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to [†]deter all men from sin, and for the greater consolation of the godly in their adversity;*i* so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful,

d 2 Corinthians 5.10. Ecclesiasties 12.14.—Romans 2.16. Romans 14.10, 12. Matthew 12.36, 37.

II. *e* Matthew 25.21. *f* Romans 2.5, 6. 2 Thessalonians 1.7, 8. Romans 9.32. *g* Matthew 25.31, 32, 33, 34. Acts 3.19. 2 Thessalonians 1.7. *h* Matthew 25.41, 46. 2 Thessalonians 1.9. Isaiah 66.24.

III. *i* 1 Peter 3.11, 14. 2 Corinthians 5.11. 2 Thessalonians 1.5, 6, 7. Luke 21.27, 28.

because they know not at what hour the Lord will come; and may be ever prepared to say Come, Lord Jesus, come quickly. *k* Amen.

k Matthew 24. 36, 42, 43, 44. Mark 13.35, 36, 37. Luke 12.25, 36. Revelations 22.20.

NOTE.—The reader will perceive, that we have merely given the chapter and verse in the scripture references. 1st. Because in reading the references, it is more satisfactory to us to have the Bible in our hand, and from the reference turn to the chapter and verse, and examine it in its connection. It is a little additional labor, but the compensation to the reader is ample. 2d We asked the opinion of several brethren who unhesitating said it was the better way, not only for the reason mentioned, but in order to reduce the price of the book in these hard times, and secure for it a better circulation.

THE
CATECHISM,

ADOPTED BY THE GENERAL ASSEMBLY

OF THE

Cumberland Presbyterian Church.

QUESTION. What is the chief end of man?

ANSWER. Man's chief end is to glorify God and enjoy him forever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. What do the scriptures principally teach?

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy

Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. What are the decrees of God?

A. The decrees of God are his purpose, whereby, according to the council of his own will, he hath fore-ordained to bring to pass what shall be for his own glory—sin not being for God's glory; therefore he hath not decreed it.

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful, preserving and governing all his creatures, and overruling all their actions.

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding

him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their coveting and eating the forbidden fruit.

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. 18. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate, wherinto man fell, consists in Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is com-

monly called original sin; together with all actual transgressions which proceed from it.

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. No; God, out of his mere good pleasure and love, did provide salvation for all mankind, by giving his son to make an atonement for them, that he that believeth should not perish, but have eternal life.

Q. 21. Who is the Redeemer of God's elect or true believer?

A. The only Redeemer of God's elect or true believer, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures, and one person forever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her, yet without sin.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a

king, both in his estate of humiliation and exaltation.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy divine justice, and reconcile us to God, and making continual intercessions for us.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us and in restraining and conquering all his and our enemies.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried and continuing under the power of death for a time.

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the

right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the application of it to us by his Holy Spirit.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ by the effectual working of his power.

Q. 31. What is the work of the Spirit?

A. The work of God's Spirit, is the convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our will, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. What benefits do they partake of, in this life, that are united to Christ?

A. They that are united to Christ do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. What is adoption?

A. Adoption is an act of God's free grace,

whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. What benefits do believers receive from Christ at their death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Q. 43. What is the preface of the ten commandments?

A. The preface to the ten commandments is in these words "I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage."

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer; therefore we are bound to keep all his commandments.

Q. 45. Which is the first commandment?

A. The first commandment is, Thou shalt have no other God before me.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know, and acknowledge God to be the only true God; and our God; and to worship and gloryfy him accordingly.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. What are we specially taught by these words (*before me*) in the first commandment?

A. These words (*before me*) in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. What is required in the second commandment?

A. 'The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. What are the reasons annexed to the second commandment?

A. 'The reasons annexed to the second commandment, are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's name, titles, attributes, ordinances, word and works.

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing, any thing whereby God maketh himself known.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third com-

mandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God, such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

Q. 60. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments and recreations.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employments, his challenging a special propriety of the seventh, his own example, and his blessing the sabbath day.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the

preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors or equals.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, 'Thou shalt not kill.'

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Q. 70. What is the seventh commandment?

A. The seventh commandment is, 'Thou shalt not commit adultery.'

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's wealth or outward estate.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth be-

tween man and man, and of our own and our neighbor's good name, especially in witness bearing.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit towards our neighbor, and all that is his.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections to any thing that is his.

Q. 82. Is any man able perfectly to keep the moral law?

A. No.

Q. 83. Are all the transgressions of the law equally heinous?

A. Some sins in themselves, and by rea-

son of several aggravations are more heinous in the sight of God than others.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. What doth God require of us that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us for sin. God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace whereby a sinner, out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, sacraments, and prayer.

Q. 89. How is the word made effectual to salvation?

A. The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convicting and converting sinners, and of building them up in holiness, and comfort through faith unto salvation.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts and practice it in our lives.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his spirit in them that by faith receive them.

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism and the Lord's Supper.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any who are out of the visible church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible church, are to be baptized.

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporeal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires

unto God, for things agreeable to his will in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. what rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is (*Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is (*Hallowed be thy name,*) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose of all things to his own glory.

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, (*Thy kingdom come,*) we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, (*Thy will be done on earth as it is in Heaven,*) we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things as the angels do in heaven.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, (*Give us this day our daily bread,*) we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, (*And forgive us our debts as we forgive our debtors,*) we pray that God, for Christ's sake, would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, (*And lead us not into temptation, but deliver us from evil,*) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, (*For thine is the kingdom, the*

power, and the glory, forever. Amen.) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE TEN COMMANDMENTS.

EXODUS XX.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them: For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the

sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.

V. Honor thy Father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER.

MATTHEW VI.

OUR Father which art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth as it is in heaven.— Give us this day our daily bread: And forgive us our debts as we forgive our debtors: And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen.

FORM OF GOVERNMENT

AND

DISCIPLINE

OF THE

Cumberland Presbyterian Church.

INTRODUCTION.

THE General Assembly of the Cumberland Presbyterian Church, judging it expedient to ascertain and fix the system of union and the form of Government and discipline of the Cumberland Presbyterian Church in these United States, under their care; have thought proper to lay down, by way of introduction, a few of the general principles by which they have heretofore been governed, and which are the ground work of the following plan. This, it is hoped, will, in some measure, prevent those rash misconstructions, and uncandid reflections, which usually proceed from an imperfect view of any subject; as well as make the several parts of the system plain, and the whole plan perspicuous and fully understood.

The General Assembly are unanimously of opinion:

I. That "God alone is Lord of the con-

“science; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship.”—Therefore, they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution added by the civil power, further than may be necessary for protection and security, and at the same time equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every christian church, or union, or association of particular churches, is entitled to declare the terms of admission into *its communion*, and the qualifications of the ministers and members, as well as the whole system of its internal government, which Christ hath appointed. That, in the exercise of this right, they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own.

III. That our blessed Saviour, for the edification of the visible church, which is his body, hath appointed officers, not only to preach the gospel, and *administer the sacraments*, but also to exercise discipline, for the preservation both of truth and duty and that it is incumbent upon these *officers*, and upon the whole church, in whose name they

act, to censure, or cast out the erroneous and scandalous; observing, in all cases, the rules contained in the word of God.

IV. That truth is in order to goodness- and the greater touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits ye shall know them." And that no opinion can be either more pernicious or more absurd, than that which bringeth truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as Teachers, be sound in the faith; they also believe, that there are truths and forms, with respect to which men of good characters and principles may differ: And in all these, they think it the duty both of private christians and societies, to exercise mutual forbearance towards each other.

VI. That though the character, qualifications, and authority of church officers, as laid down in the holy scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether ex-

exercised by the body in general, or in the way of representation, by delegated authority, is only ministerial and declarative; *That is to say*, that the holy scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience, in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God.— Now though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger, from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly*, That if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or scripture in its object, and not attended with any evil effects, it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

THE FORM OF GOVERNMENT.

CHAPTER I.

THE CHURCH.

Sec. 1. JESUS CHRIST, who is now exalted, far above all principality and power,*a* hath erected in this world a kingdom, which is his church,*b*

II. The universal church consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws.*c*

III. As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable and *warranted by scripture example*, that they should be divided into many particular churches.*d*

IV. A particular church consists of a number of professing christians, with their

I. *a* Ephesians i.20, 21. Psalm lxxviii.18.—
b Psalm ii.6. Daniel vii.14. Ephesians i.22, 23.

II. *c* Revelations v.9. Acts ii.39. 1 Corinthians i.2. 2 Corinthians ix.13.

III. *d* Galatians i.21, 22. Revelations i.4, 20. Revelations ii.1.

offspring, voluntarily associated together for divine worship, and godly living, agreeably to the holy scriptures;*e* and submitting to a certain form of government.*f*

IV. *e* Acts ii.41, 47. 1 Corinthians vii.14. Mark x.14. Matthew xix.13, 14. Luke xviii. 15, 16. *f* Hebrews viii.5. Galatians vi.16.

CHAPTER II.

THE OFFICERS OF THE CHURCH.

OUR blessed Lord, at first collected his church out of different nations,*a* and formed it into one body,*b* by the mission of men endued with miraculous gifts, which have long since ceased.*c* The ordinary and perpetual officers, in the church are, Bishops, or Pastors,*d* the representatives of the people, usually styled Ruling Elders.*e* and Deacons.*f*

a Psalm ii.8. Revelations vii.9. *b* 1 Corinthians x.17. Eph. iv.16. Colos. i.18. and ii.19. *c* Matthew x.1, 7, 8. *d* 1 Timothy iii.1, 2, 12. *e* 1 Timothy v.17. *f* Philippians i.1.

CHAPTER III.

BISHOPS OR PASTORS.

THE *pastoral* office is the first in the church, both for dignity and usefulness.*a*—

a Romans xi.13.

The person who fills this office, hath in the scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop.^b As he feeds them with spiritual food, he is termed Pastor,^c As he serves Christ in his church, he is termed minister.^d As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder.^e As he is the messenger of God, he is termed the angel of the church.^f As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God thro' Christ, he is termed ambassador.^g And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.^h

^b Acts xx.28. ^c Jeremiah iii.15. 1 Peter v. 2, 3, 4. ^d 1 Corinthians iv.1. 2 Corinthians iii.6. ^e 1 Peter v.1. Titus i.5. 1 Timothy v. 1, 17, 19. ^f Malachi ii.1. Rev. i.20. Rev. ii.1. Revelation iii.1, 7. ^g 2 Corinthians v.20.—Ephesians vi.20. ^h Luke xii.42. 1 Corinthians iv.1, 2.

CHAPTER IV.

RULING ELDERS.

RULING elders are properly the representatives of the people, chosen by them for the purpose of exercising government and

discipline, in conjunction with pastors or ministers.*a* This office has been understood by a great part of the protestant reformed churches, to be designated in the holy scriptures, by the title of governments; and of those who rule well; but do not labor in the word and doctrine.*b*

a 1 Timothy v.17. Romans xii.7, 8. Acts xv.25. *b* 1 Cor. xii.28.

CHAPTER V.

DEACONS.

THE scriptures clearly point out deacons as distinct officers in the church,*a* whose business it is to take care of the poor, and to distribute among them the collection which may be raised for their use.*b* To them also may be properly committed the management of the temporal affairs in the church.*c*

a Philippians i.1. 1 Timothy iii to verse 15.
b Acts vi.1, 2. *c* Acts vi.3, 5, 6.

CHAPTER VI.

ORDINANCES IN A PARTICULAR CHURCH.

THE ordinances established by Christ, the head in a particular church, which is regularly constituted with its proper officers,*a*

a 1 Corinthians xiv.26, 33, 40.

are prayer,*b* singing praises,*c* reading*d* expounding and preaching the word of God;*f* public solemn fasting and thanksgiving,*g* catechising,*h* making collection for the poor, and other pious purposes,*i* exercising discipline,*k* and blessing the people.*l*

b Acts vi:4. 1 Timothy ii.1. *c* Colossians iii.16. Psalm ix.11. Ephesians v.19. Colossians iv.16. *d* Acts xv.21. Luke iv.16.—*e* Titus i.9. Acts x.42. Acts xxviii.23. Luke xxiv.47. 2 Timothy iv.2. Acts ix.20. *f* Matthew xxviii.19, 20. Mark xvi.15, 16. 1 Corinthians xi.23, 24, 25, 26. 1 Corinthians x.16. *g* Luke v.35. Psalm 50.14. Philippians iv.6. 1 Timothy ii.1. *h* Hebrews v.12. *i* 1 Corinthians xvi.1, 2, 3, 4. Galatians ii.10. *k* Hebrews xiii.17. 1 Thessalonians v.12, 13. *l* 2 Corinthians xiii.14. Ephesians xiii.2.

CHAPTER VI.

CHURCH GOVERNMENT AND THE SEVERAL KINDS OF JUDICATORIES.

IT is absolutely necessary that the government of the church, be exercised under some certain and definite form;*a* and we hold it to be expedient and agreeable to scripture and the practice of the primitive christians, that the church be governed by congregational, presbyterial and synodical assemblies. In full consistency with this belief, we embrace, in the spirit of charity, those chris-

I. *a* Ezekiel xliii.10, 11. 12.

tians; who differ from us in opinion or in practice on these subjects.^b

II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties.^c Their power is wholly moral or spiritual, and that only ministerial and declarative.^d They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly, from the privileges of the church.—To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the church. They can require members of their own society, to appear and give testimony on the cause, but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent from the congregation of believers.^e

I. ^b Acts xv.5, 6.

II. ^c Luke xii.13, 14. John xviii.36. ^d See and consult Acts xv, from the first to the 32nd verse. ^e Matthew xviii.15, 16, 17, 18, 19, 20. 1 Corinthians v.4. 5.

CHAPTER VIII.

THE CONGREGATIONAL ASSEMBLY, OR JUDICATORY, USUALLY STYLED THE CHURCH SESSION.

THE church session consists of the min-

ister, or ministers,^a and elders of a particular congregation. In a vacant congregation the elders alone shall form the session when a minister cannot conveniently attend, and shall be convened when any two elders shall concur in calling them together.

II. The church session is competent to the spiritual government of the congregation;^b For which purpose, they have power to inquire into the knowledge and christian conduct of the members of that church;^c to call before them the offenders and witnesses, being members of their own society, and to introduce witnesses from other societies or denominations, or elsewhere, when it may be necessary, to bring the process to issue; and when they can be procured to attend, to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve the censure of the church;^d to concert the best measures for promoting the spiritual interest of the congregation, and to appoint delegates to the higher judicatories of the church.^e

III. The minister hath a right to convene the session when he may judge it requisite.^f And he ought, in all cases, to con-

I. *a* 1 Corinthians v.4.

II. *b* Hebrews xiii.17. 1 Thessalonians v. 12, 13. 1 Timothy v.17. *c* Ezekiel xxxiv.4.—
d 1 Thessalonians v.12, 13. 2 Thessalonians iii.6, 14, 15. 1 Corinthians xi.27, to the end.
e Acts xv.2, 6.

III. *f* Acts xx.17.

vene them when requested by any two or more of the elders.

IV. We think it proper that every church session keep a fair register of births, of baptisms, of marriages, of persons admitted to the Lord's table, of deaths in the society, and of other removals.

CHAPTER IX.

THE PRESBYTERIAL ASSEMBLY.

THE church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline; and to enter into common measures, for the promoting of knowledge and religion and for the preventing of the encroachments of infidelity and error.*a* Hence arise the importance and usefulness of presbyterial and synodical assemblies.*b*

II. A presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district.

III. Every congregation, which has a settled pastor, has a right to be represented in presbytery, by one elder; and every col-

I. *a* Acts xx.17. Acts vi.1, 6. Acts ix.31. Acts xxi.20. Acts vi.2. Acts xv.24, 28. Acts xi.22, 30. Acts xxi.17, 18. Acts ix ch. Acts 20, 31, chap. 19. 18, 19, 20. 1 Corinthians xvi.8, 9, 19, compared with Acts 18. 19, 24, 26. Acts xx.17, 25, 28, 30, 36, 37. Revelations ii. 1, 2, 3, 4, 5, 6, joined with Acts xx.17, 18. *b* 1 Timothy iv.14. Acts xv.2, 4, 6.

legiate church, by two or more elders, in proportion to its ministers. Where there are two or more congregations united under one pastor, all such congregations shall have but one elder to represent them. Every congregation that has not a settled minister, consisting of thirty members in communion or more, and is willing to support the gospel according as God has prospered them, shall be entitled to be represented by a ruling elder in this judicatory. And where there are two or more such congregations united, and in their united capacity, are of the description aforesaid, then such united congregations may be represented by one elder. Every elder not known to the presbytery, shall produce a certificate of his regular appointment from the church which he represents.*c*

IV. Any three ministers, and as many elders as may be present belonging to the presbytery, being met at the time and place appointed, shall be a judicatory, competent to the dispatch of business; notwithstanding the absence of the other members.*d*

V. The presbytery have cognizance of all things, that regard the welfare of the particular churches within their bounds, which are not cognizable by the session.*e* They have also the power of receiving and issuing

II. *c* Acts xv.1, 2, 3, 4, 5, 6. 1 Corinthians xiv.26, 33, 40.

IV. *d* Acts xi.18.

V. *e* Acts xv.5, 6, 19, 20.

appeals from the sessions, and references, brought before them in an orderly manner;*f* of examining and licensing candidates for the gospel ministry;*g* of ordaining, settling, removing, or judging ministers;*h* of examining, and approving or censuring the records of the sessions; of resolving questions of doctrine, of discipline, seriously and reasonably proposed;*i* of condemning erroneous opinions, that injure the purity or peace of the church;*k* of visiting particular churches, to inquire into their state, and redress the evils that may have arisen with them;*l* of uniting or dividing congregations, at the request of the people, and of ordering whatever pertains to the spiritual concerns of the churches under their care.*m* And it shall be the duty of the presbyteries to report, to the synod, licensures, ordinations, the dismissing or receiving of members, and the removal of members by death.

VI. The Pres'bytery shall meet on their own adjournment; and when any emergency shall require a meeting, sooner than the time to which the judicatory stands adjourned, the moderator shall, with the concurrence, or at the request of two ministers and two elders, the elders being [of different congre-

f Acts xviii.24, 27. Acts xix.1, 2, 3, 4, 5, 6, 7.
g 1 Timothy iv.14. Acts xiii.2, 3. *h* Acts xv.
 22 to 28. 1 Corinthians v.3. *i* Acts xv.10. Gala-
 tians ii.4, 5. *k* Acts xv.22, 23, 24. *l* Acts xx.
 17. Acts vi.2. Acts xv.30. *m* Ephesians vi.
 18. Philippians iv.6.

gations, call a meeting of the presbytery, by a circular letter sent to every minister, and to the session of every vacant congregation having a right to send a representative to the judicatory, in due time previous to the meeting; which time shall be ascertained and recorded by each presbytery, and shall not be less than ten days; and nothing shall be transacted; at such special meeting besides the particular business for which the judicatory has been thus convened.

VII. At each meeting of the presbytery a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer. The roll shall be called, and the meeting recorded by the clerk, who shall enter the names of the members present and also of those ministers who are absent.

CHAPTER X.

THE SYNOD AND ITS POWERS.

SEC. I. As a presbytery is the convention of the bishops (or ordained ministers) and elders within a certain district, so a synod is a convention of the bishops (or ordained ministers) and elders within a larger district, including three or more presbyteries.

II. It shall be the duty of each minister to bring with him an elder to sit in Synod, and five ministers with as many elders, if present shall be a quorum, to transact synodical business, provided that a majority of said

number belong to no one presbytery, and each synod shall meet once a year on its own adjournment.

III. 'The synod shall admit and judge of appeals regularly brought up from the presbyteries; give their judgment on all references or ecclesiastical cases made to them; review the presbyteries' books, redress whatever has been done by presbyteries contrary to order; create, divide or dissolve presbyteries, when deemed expedient; take effectual care that presbyteries observe the constitution of the church; make such regulations for the benefit of their whole body and the presbyteries and churches under their care, as shall be agreeable to the word of God, and not contradictory to the decision of the general assembly; and propose to the general assembly for their adoption such measures as may be of common advantage to the whole church.

IV. It shall be the duty of each synod to forward their minutes for inspection to the succeeding General Assembly.

V. At each meeting of the synods a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer. 'The roll shall be called and the meeting recorded by the clerk who shall enter the names of the members present, and also of those ministers who are absent.

CHAPTER XI.

THE GENERAL ASSEMBLY.

SEC. I. The general assembly is the highest judicatory of the Cumberland Presbyterian church, and shall represent in one body all the particular churches of this denomination, and shall bear the style and title of the General Assembly of the Cumberland Presbyterian Church in the United States of America.

II. The General Assembly shall consist of a delegation of bishops and elders from each presbytery in the following proportion—viz. each presbytery shall send one minister and one elder, each presbytery consisting of twelve or more ministers, shall send two ministers and two elders, and no presbytery shall be entitled to a representation of more than two ministers and two elders, and these delegates thus appointed shall bear the title of commissioners to the General Assembly.

III. Any twelve or more of these commissioners, one half of whom shall be ministers, being met on the day and at the place appointed, shall be competent to form a General Assembly and to proceed to business.

IV. The General Assembly shall admit and judge of all appeals regularly brought before them from the inferior judicatories,

give their judgment on all references or ecclesiastical cases made to them, review the synodical books, redress whatever has been done by synods contrary to order, take effectual care that synods observe the constitution of the church, make such regulations for the benefit of their whole body, and of the synods, presbyteries, and churches under their care as shall be agreeable to the word of God and the constitution of the church.

V. The General Assembly shall constitute the bond of union, peace, correspondence and mutual confidence among all our churches.

VI. To the Assembly also belong the power of consulting reasoning and judging in all controversies respecting doctrine and discipline; of reproof warning, or bearing testimony against error, in doctrine or immorality in practice in any church, presbytery, or synod; of corresponding with other churches; of putting a stop to schismatical contentions and disputations; and in general, of recommending and attempting reformations of manners, and of promoting charity, truth and holiness through all the churches, and of altering, dissolving or creating new synods when they judge it necessary.

VII. Before any regulations proposed by the General Assembly, to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the presbyteries, and to review the returns of at least a majority of

the presbyteries in writing, approving thereof.

VIII. Each presbytery shall appoint its commissioners at any presbytery not more than eight months previous to the meeting of the General Assembly, a certificate of which appointment shall be presented to the clerk of the meeting of the General Assembly.

IX. The General Assembly shall meet at least once in every two years, their first meetings shall be on the third Tuesday in May, 1829, at Princeton, Caldwell county, State of Kentucky, and then as they may appoint; and if there be not a quorum present they shall have power to adjourn from day to day, till a sufficient number shall have met to constitute a General Assembly.

X. On the day to which the General Assembly stands adjourned, the moderator of the last General Assembly, if present, or in case of his absence, the senior minister present shall open the meeting by delivering a sermon, implore the divine blessing, and preside as moderator, till a moderator and clerk be chosen.

XI. The General Assembly shall not infringe upon the liberties and privileges with which the constitution invests the several synods and presbyteries of our church.

XII. The General Assembly shall appoint a stated clerk, who shall keep and preserve all minutes, documents and papers, committed to his care; and carry or send by a faithful messenger all the minutes and papers of each preceding session to the session next

succeeding ; and shall hold his office during the pleasure of the Assembly ; and shall regularly transcribe and record all the minutes of the Assembly in a well bound Book to be kept for that purpose.

CHAPTER XII.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Sec. 1. THE commissioners to the General Assembly shall always be appointed by the presbytery from which they come, at its last stated meeting immediately preceding the meeting of the General Assembly ; provided, that there be a sufficient interval between that time and the meeting of the Assembly, for their commissioners to attend their duty in due season ; otherwise, the presbytery may make the appointment at any stated meeting, not more than eight months preceding the meeting of the Assembly.— And as much as possible to prevent all failure in the representation of the presbytery arising from unforeseen accidents to those first appointed, it may be expedient for each presbytery in the room of each commissioner, to appoint also an alternate commissioner to supply his place, in case of necessary absence.

II. Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce, from his presbytery, a

commission under the hand of the moderator and clerk, in the following or like form,

“The presbytery of being met at
on the day of doth hereby appoint
bishops of the congregation of (or ru-
ling elders in the congregation of as the
case may be,) [to which the presbytery may
if they think proper, make a substitution in
the following form—‘or in case of his ab-
sence, then bishop of the congregation
of [or ruling elder in the congregation
of as the case may be;] to be a com-
missioner in behalf of this presbytery, to the
next General Assembly of the Cumberland
Presbyterian Church, to meet at on the
 day of A. D. or wherever and
whenever the said Assembly may happen to
sit; to consult, vote and determine, on all
things that may come before that body, ac-
cording to the principles and constitution of
this church and the word of God. And of
his diligence herein, he is to render an ac-
count at his return.

Signed by order of the Presbytery.

MODERATOR.

Clerk.”

And the presbytery shall make record of the appointment.

III. The commissions shall, if possible, be delivered to the clerk of the Assembly, in proper season, that he may have the roll of the Assembly completed before the first session. Commissions, not produced at the opening of the Assembly, shall afterwards be delivered only when no other business is be-

fore the Assembly. No commissioner shall have a right to deliberate or vote in the Assembly, until his name shall have been enrolled by the clerk, and his commission publicly read, and filed among the papers of the Assembly.

IV. Each session of the Assembly, as of all other judicatories of the church, shall be introduced and concluded with prayer.— And the whole business of the Assembly being finished, and the vote being taken for dissolving the present Assembly, the moderator shall say from the chair, “By virtue of the authority delegated to me by the church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another Assembly, chosen in the same manner, to meet at on the day of A. D. ”

After which he shall pray, and return thanks to God for his mercy, goodness, and pronounce on those present the Apostolic benediction.

V. In order as far as possible to procure a respectable and full delegation to all our judicatories, it is proper, that the expenses of ministers and elders, in their attendance on these judicatories, be defrayed by the bodies which they respectively represent.

CHAPTER XIII.

ELECTING AND ORDAINING RULING ELDERS
AND DEACONS.

HAVING defined the officers of the church, and the Assemblies by which it shall

be governed, it is proper here to prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation.^a

III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner.

IV. The minister shall propose to him, in the presence of the congregation, the following questions, viz:

1. Do you believe the scriptures of the Old and New Testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you approve of the government and discipline of the Cumberland Presbyterian Church, as exercised in these United States?

4. Do you accept the office of ruling elder (or deacon, as the case may be,) in this congregation, and promise faithfully to endeavor to perform all the duties thereof, as God may enable you?

After having answered these questions in

^a 1 Corinthians xiv.40.

the affirmative, he shall be set apart, by prayer, to the office of elder, (or deacon, as the case may be;) and the minister shall give him, and the congregation, an exhortation suited to the occasion.

CHAPTER XIV.

LICENSING CANDIDATES, OR PROBATIONERS, TO PREACH THE GOSPEL.

THE holy scriptures require that some trial be previously had of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded by being committed to weak or unworthy men,^a and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall license probationers to preach the gospel; that after a competent trial of their talents, and receiving from the churches a good report; they may in due time ordain them to the pastoral office.^b

II. It is proper and requisite, that candidates applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character,

I. *a* Acts vi.5, 6. 1 Timothy iii.6. 2 Timothy ii.2. *b* 1 Timothy iii.7. John iii.12.

and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction, with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office.^c And their internal call to this important work;^d and it is recommended that the candidate be required, to produce, before he be licensed, testimonials of his having received, at least, a good English education, because it is highly reproachful to religion, and dangerous to the church, to entrust the holy ministry to weak and ignorant men.^e And in order to make trial of his talents, to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him, a written discourse on some common head of divinity from time to time, at successive sessions till they shall have obtained satisfaction, as to his piety and aptness to teach in the churches.

III. That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office, the presbytery is required to enjoin it upon all candidates to exercise their gifts in public exhortation among the churches, and also care-

^c Romans ii.21, in connection with the letter *a*.
^d 1 Corinthians ix.16. Hebrews v.4. Jeremiah xx.9. ^e 1 Timothy iii.6. 2 Timothy ii.2.

fully to examine them on revealed theology before they are licensed.

IV. Before the presbytery proceed to license the candidate, the moderator shall require of him the following engagements, viz—

1. Do you believe the scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely believe and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you promise to study the peace, unity and purity of the church?

4. Do you promise to submit yourself, in the Lord, to this presbytery, or to any other presbytery of this church in the bounds of which you may be?

V. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate, to the following purpose—in the name of the Lord Jesus Christ, and by the authority which he hath given to his church for its edification, we do license you, to preach the gospel, where God in his providence may call you; and for this purpose, may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen.”

And record shall be made of the licensure, in the following form, viz.—“At the day of the presbytery of having re-

ceived testimonials in favor of of his good moral character; of his being in the communion of the church; proceeded to take the usual parts of trial for his licensure.— And he having given satisfaction, as to his aptness to teach; as to his experimental acquaintance with religion; as to his internal call to the work of the ministry; and as to his proficiency in divinity; the presbytery did, and do hereby express their approbation of all these parts of trial. And he having adopted the confession of faith of this church and satisfactorily answered the questions, appointed to be put to candidates to be licensed, the presbytery did, and do hereby license him, the said to preach the gospel of Christ; as a probationer for the holy ministry, within the bounds of this presbytery, or wherever God in his providence may cast his lot.”

VI. When any candidate shall, by the permission of his presbytery, remove without its limits, an extract of this record, accompanied with a presbyterial recommendation signed by the clerk, shall be his testimonials, to the presbytery under whose care he shall come.

CHAPTER XV.

ORDINATION OF BISHOPS OR EVANGELISTS.

AS ordination, or setting apart to the whole work of the ministry by the imposi-

tion of hands, is investing the probationer with as high an ecclesiastical office, as is recognized by this church; the presbyteries are required to be careful to ordain none till they are fully satisfied with their qualifications for so important a work.

II. No presbytery shall feel bound to ordain a probationer, because he has long been licensed, or to ordain him at all if they judge him unqualified for ordination.

III. But when any licentiate or probationer, shall have preached to the satisfaction of the presbytery; and one or more respectable congregations, shall have petitioned for his ordination, then the presbytery may appoint a day for the purpose of ordaining him on the principles and agreeable to the rules that follow, viz:

IV. Trials for ordination shall consist of a careful examination as to his (the probationer's) acquaintance with experimental religion—his internal call to the ministry—his knowledge of natural and revealed theology—of philosophy—of astronomy—of geography—of English grammar and ecclesiastical history;* also as to his knowledge of

*In addition to these branches of literature which are indispensable, it is earnestly recommended to the presbyteries, to use their best exertions to promote and encourage among their candidates, and even their licentiates, the acquiring of a complete knowledge of the original languages, especially the Greek Scriptures, the utility of which to a godly minister, is hereby unequivocally declared.

the constitution, the rules and principles of the government and discipline of the church; together with such written or extempore discourse, founded on the word of God, as to the presbytery shall seem proper.

V. 'The presbytery being fully satisfied with his qualifications for the sacred office; and the day appointed for ordinations being come, and the presbytery convened, a member of the presbytery previously appointed to that duty, shall preach a sermon adapted to the occasion. 'The same or another member appointed to preside in this business, shall afterwards briefly recite from the pulpit in the audience of the people, the proceedings of the presbytery preparatory to this transaction; he shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then addressing himself to the candidate he shall propose to him the following questions: viz.

1. Do you believe the scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the holy scriptures?

3. Do you approve of the government and discipline of the Cumberland Presbyterian Church?

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced by the Holy Ghost, as far as you know your own heart, to seek the office of the holy ministry from love to God, a desire to do his will, to promote his glory in the gospel of his son, and the salvation of your fellow men?

6. Do you promise to be zealous and faithful as God may enable you in maintaining the truths of the gospel, and the purity and peace of the church, whatever persecution, or opposition may arise unto you on that account?

7. Do you engage, through grace, to be faithful in the discharge of public and private duties as a christian and minister, endeavoring to be exemplary in your walk and conversation before the flock of God and before the world?

VI. The candidate having answered these questions in the affirmative, the moderator, or some other appointed for the purpose, shall require him to kneel down in the most convenient place, then the presiding bishop shall, by prayer, and with the laying on the hands of the presbytery, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry.—Prayer being ended, he shall rise from his knees: and the minister who presides shall first, and afterwards all the members of the Presbytery in their order, take him by the right hand, saying in words to this purpose. “We give you the right hand of fellowship to take part of this ministry with us.” After

which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop; and shall then by prayer, recommend him to the grace of God and his holy keeping; and finally, after singing a psalm or hymn, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

CHAPTER XVI.

A MINISTER SETTLING, AND REMOVING.

NO minister, either ordained or licensed, shall take the charge of any congregation or congregations, as their stated pastor, without the consent of the presbytery. And when such consent is obtained, either party shall be liable to censure that do not perform their engagements, agreeably to their mutual agreements. And when such union does take place between a pastor and the people, it shall not be dissolved, only by mutual consent, or the consent of the presbytery—which consent either party shall always obtain by application, and offering sufficient reason why it should be.

CHAPTER XVII.

MISSIONS.

EXPERIENCE having taught, that the itinerant plan is the best to supply vacancies with the word and ordinances, and to plant new churches, it is recommended to the presbyteries, to devise and adopt such measures as will be best calculated to promote that end. Each presbytery ought, if practicable, to keep one or more missionaries constantly employed, exclusive of short missions and other supplies granted to vacant congregations. And the synod may also of their own knowledge send missions to any part to plant churches, or to supply vacancies: *Provided always*, that such missions be made with the consent of the parties appointed.

CHAPTER XVIII.

MODERATORS.

IT is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and despatch.

II. The moderator is to be considered as possessing, by delegation from the whole

body, all authority necessary for the preservation of order; for convening and adjourning the judicatory; and directing its operations according to the rules of the church.— He is to propose to the judicatory every subject for deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to an issue. He shall prevent the members from interrupting each other; and require them in speaking always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order.— He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time; and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided. And he shall likewise be empowered on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

III. The pastor of the congregation shall always be the moderator of the church ses-

sion; except when for prudential reasons, it may appear advisable that some other minister should be invited to preside; in which case the pastor may, with the concurrence of the session, invite such other minister as they may see meet, to preside in that affair. In this judicatory, therefore, the moderator is continual; but in the vacancy of any church, the moderator shall be the minister sent to them by the presbytery; or invited by the session to preside upon a particular occasion. In congregations where there are colleagues, they shall, when present, alternately preside in the session.

IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod shall be chosen at each meeting of these judicatories; and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

CHAPTER XIX.

OF PRIVILEGE.

IT shall be the privilege of any member of a judicatory to speak, in his proper order, on any question, with leave from the moderator. The moderator shall give leave to the person who first rises; but if two or more members are judged to have risen at the

same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question relative to the business of the church, or to the interest of religion, and to have it put to vote: provided, only, that his motion be seconded by another member. If any member conceive his privilege to be unjustly controlled by the moderator, he may appeal to the judicatory, who shall determine the point of privilege by a vote, and the moderator and member must submit to the suffrage of the judicatory.

CHAPTER XX.

CLERKS.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully; and to grant extracts from them, whenever properly required; and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

CHAPTER XXI.

VACANT CONGREGATIONS ASSEMBLING FOR PUBLIC WORSHIP.

CONSIDERING the great importance of weekly assembling the people, for the public worship of God; in order thereby to improve their knowledge, to confirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite men most firmly in society—it is recommended that every vacant congregation meet together on the Lord's day, at one or more places, for the purpose of prayer, singing praises and reading the holy scriptures, together with the works of such approved divines as the presbytery within whose bounds they are, may recommend, and they may be able to procure; and that the elders or deacons be persons who shall preside, and select the portions of scripture, and of other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

FORMS OF PROCESS

IN THE

Judicatories of this Church.

CHAPTER I.

WITH regard to *scandals* or *offences* that may arise in our churches, we agree to observe the following rules of proceeding.

1. Inasmuch as all baptized persons are members of the church, they are under its care; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members.

2. No accusation shall be admitted as the foundation of a process before an ecclesiastical judicatory, but where such offences are alleged, as appear, from the word of God, to merit the public notice and censure of the church. And, in the accusation, the times, places, and circumstances should be ascertained, if possible; that the accused may have an opportunity to prove an *alibi*; or extenuate or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted; unless those means of reconcil-

iation, and of privately reclaiming the offender have been used which are required by Christ. Mat. xviii. 15, 16. And in all cases the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging offences to the scandal of the church; because the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dishonors religion. And if any private christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the church, he shall be liable to censure, as an uncandid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge, with the names of the witnesses to support it; and a citation of all concerned, to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days, previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification, to send some member to converse in a private manner, with the accused person; and, if he confesses guilt, to endeavor to bring him to repentance, than to proceed immediately to citation.

6. When an accused person, or witness,

refuses to obey the citation, he shall be cited a second, and third time; and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy, until he repent.

7. No crime shall be considered as established by a single witness, unless there be strong corroborating circumstances, or inferential proof.

8. The oath, or affirmation, to be taken by a witness, shall be administered by the moderator,* and shall be in the following, or like terms: "I solemnly promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth; according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."

9. The trial shall be open, fair and impartial. The witnesses shall be examined in the presence of the accused; or at least after he shall have received due citation to attend, and he shall be permitted to ask any questions tending to his own exculpation.

10. No witness afterwards to be examined, shall be present during the examination of another witness, on the same case.

11. The testimony given by witnesses,

*In vacant congregations, the presiding elder of the session on business, shall administer the oath when a minister is not present.

must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory, and the parties shall be allowed copies of the whole proceedings, if they demand them.— And, in case of references, or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, rebuked, or excluded from the church privileges, as the case shall appear to deserve; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published, only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the judicatory.

15. Such gross offenders, as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion, agreeably to our Lord's direction. Mat. xviii, 17, and the apostolic injunction respecting the incestuous person, 1 Cor. 5. 4, 5. But as this is the highest censure of the church, and of the most solemn nature, it is not to be inflicted without the advice and consent of at least, the presbytery, under whose care the particular church is, to which the offender belongs; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed, unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges; unless the church to which he removes, has other satisfactory means of information.

CHAPTER II.

PROCESS AGAINST A BISHOP OR MINISTER.

AS the success of the gospel, in a great measure, depends upon the credit and good report of its ministers, each presbytery ought with the greatest attention, to watch over all their members; and be careful to censure them, when necessary, with impartiality.

1. Process, against a gospel minister, shall always be entered before the presbytery of which he is a member. And, in case it shall be found that the facts with which he shall be charged, happened without the bounds of his own presbytery, they shall send notice to the presbytery within whose bounds they did happen, and desire that presbytery, either (if within convenient distance) to cite the witnesses to appear at

the place where the trial began, or, if otherwise, to take the examination themselves: and transmit an authentic record of their testimony. Always giving due notice to the accused person of the time and place of such examination.

2. Nevertheless, in case of a minister being supposed to be guilty of any crime, or crimes, at such a distance from his usual place of residence, as that the offence is not likely to become otherwise known to the presbytery to which he belongs, it shall, in such case, be the duty of the presbytery within whose bounds the facts shall have happened, after satisfying themselves that there is probable ground of accusation, to send notice, to the presbytery of which he is a member; who are to proceed against him, and to take the proof by commission, as above directed.

3. Process against a gospel minister; shall not be entered upon, unless some person or persons undertake to make out the charge; or when common fame so loudly proclaims the scandal, that the presbytery find it necessary to prosecute and search into the matter, for the honor of religion.

4. As the success of the gospel greatly depends on the unblemished character of its ministers, their soundness in the faith, and holy and exemplary conversation: and as it is the duty of all christians to be very cautious in taking up an ill report of any man; it is especially so of a minister of the gospel. If, therefore, any man know a minister guilt-

ty of a private censurable fault, he should warn him in private. But if he persist in it, or it become public he should apply to some other bishop of the presbytery, for his advice in the matter.

5. When complaint is laid before the presbytery, it must be reduced to writing; and nothing farther is to be done at the first meeting, unless by consent of parties, than giving the minister a full copy of the charges, with the names of the witnesses annexed thereto; and citing all parties, and their witnesses, to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

6. At the next meeting of the presbytery the charges must be read to him, and his answers heard. If it appear necessary to proceed further, the presbytery ought to labor to bring him to confession. And if he confess, and the matter be base and flagitious; such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry; and appoint him a due time to confess publicly before the congregation offended, and to profess his repentance.

7. The prosecutor shall be previously warned, that, if he fail to prove the charges, he must himself be censured as a slanderer of the gospel ministry, in proportion to the malignity, or rashness that shall appear in the prosecution.

8. If a minister, accused of atrocious crimes, being three times duly cited, shall refuse to attend the presbytery, he must be immediately suspended. And, if, after another citation, he shall be deposed as contumacious.

9. If the minister, when he appears, will not confess; but deny the facts alleged against him; if, on hearing the witnesses, the charges appear important and well supported, the presbytery must, nevertheless, censure him, and suspend or depose him, according to the nature of the offence.

10. Heresy and schism may be of such a nature as to infer deposition; but errors ought to be carefully considered; whether they strike at the vitals of religion, and are industriously spread; or whether they arise from the weakness of the human understanding, and are not likely to do much hurt.

11. A minister under process for heresy or schism, should be treated with christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered. Yet, for some more dangerous errors, suspicion becomes necessary. But the synod should be consulted in such cases.

12. If the presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended, and the people satisfied; so as little or nothing remains to hinder his usefulness; they shall take all prudent measures to remove the offence.

13. A minister deposed for scandalous conduct, may not be restored, even on his deepest sorrow for sin; without some time of eminent and exemplary, humble and edifying conversation to heal the wound made by his scandal.

14. As soon as a minister is deposed, his congregation shall be declared vacant.

DIRECTORY

*For the worship of God in the Cumberland Presbyterian Church.**

CHAPTER I.

SANCTIFICATION OF THE LORD'S DAY.

SEC. 1. IT is the duty of every person to remember the Lord's Day; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the holy scriptures require.

*The scripture-warrant for what is specified in the various articles of this directory, will be found at large in the Confession of Faith, in the places where the same subjects are treated in a doctrinal form.

II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore it is requisite that there be an holy resting, all the day, from unnecessary labors, and an abstaining from those recreations, which may be lawful on other days; and also, as much as possible from worldly thoughts and conversation.

III. Let the provisions, for the support of the family on that day, be so ordered that servants or others be not improperly detained from the public worship of God; nor hindered, from sanctifying the Sabbath.

IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the scriptures, and by holy meditation; prepare for communion with God in his public ordinances.

V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite with one heart, in all the parts of public worship; and let none unnecessarily depart, till after the blessing be pronounced.

VI. Let the time after the solemn services of the congregation in public are over, be spent in reading, meditation, repeating of sermons, catechising, religious conversation, prayer for a blessing upon the public ordinances; the singing of psalms, hymns, or spiritual songs; visiting the sick, relieving the

poor, and in performing such like duties of piety, charity and mercy.

CHAPTER II.

ASSEMBLING OF THE CONGREGATION AND
THEIR BEHAVIOR DURING DIVINE SER-
VICE.

Sec. 1. WHEN the time appointed for public worship is come, let the people enter the church and take their seats in a decent, grave, and reverend manner.

II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing, except what the minister is then reading or citing; abstaining from all whisperings; from salutations of persons present or coming in; and from gazing about, sleeping, smiling, and all other indecent behavior.

CHAPTER III.

PUBLIC READING OF THE HOLY SCRIPTURES.

Sec. I. The reading of the holy scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

II. The holy scriptures of the Old and New Testaments shall be publicly read, from the most approved translation, in the

vulgar tongue, that all may hear and understand.

III. How large a portion shall be read at once, is left to the discretion of every minister; he may, when he thinks it expedient, expound any part of what is read; always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other; nor the whole rendered too short, or too tedious.

CHAPTER IV.

SINGING OF PSALMS, HYMNS, AND SPIRITUAL SONGS.

Sec. 1. It is the duty of christians to praise God, by singing psalms, or hymns, publicly in the church, as also privately in the family.

II. In singing the praises of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices, as well as with our hearts.

III. The proportion of the time of public worship to be spent in singing, is left to the prudence of every minister; but it is recommended, that more time be allowed for this excellent part of divine service, than has been usual in most of our churches.

CHAPTER V.

PUBLIC PRAYER.

Sec. 1. **AFTER** singing a psalm, or hymn, it is proper that before sermon there should be a full and comprehensive prayer. *First*, Acknowledging the glory and perfections of God, as they are made known to us in the works of creation; in the conduct of Providence; and in the clear and full revelation he hath made of himself in his written word. *Second*, giving thanks to him for all his mercies of every kind; general and particular, spiritual and temporal, common and special; above all for Christ Jesus, his unspeakable gift, and the hope of eternal life through him. *Third*, Making humble confession of sin, both original and actual; acknowledging, and endeavoring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness—as sins against God, our neighbor, and ourselves; sins in thought, in word and in deed; sins secret and presumptuous; sins accidental and habitual. Also the aggravations of sin; arising from knowledge or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, &c. *Fourth*, Making earnest suppli-

cation for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies, that may be necessary in our passage through this vale of tears. Always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life. *Fifth*, Pleading from every principle warranted in scripture; from our own necessity: the all sufficiency of God; the merit and intercession of our Saviour, and the glory of God in the comfort and happiness of his people. *Sixth*, Intercession for others, including the whole world of mankind; the kingdom of Christ; or his church universal; the church or churches, with which we are more particularly connected; the interest of human society in general, and that community to which we immediately belong; all that are invested with civil authority; the ministers of the everlasting gospel; and the rising generation; with whatever else more particularly may seem necessary, or suitable to the interest of that congregation where divine worship is celebrated.

II. Prayer after sermon ought generally to have a relation to the subject that has been treated of in the discourse; and all other

public prayers, to the circumstances that gave occasion for them.

III. It is easy to perceive, that in all the preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of providence; the particular state of the congregation in which he officiates; or the exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set, or fixed forms of prayer for public worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the holy scriptures; by reading the best writers on the subject; by meditation; and by a life of communion with God in secret; to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts, for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by irregular, or extravagant effusions.

CHAPTER VI.

PREACHING OF THE WORD.

Sec. 1. THE preaching of the word being an institution of God for the salvation of man great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it, and endeavor to prove himself a "workman that needeth not to be ashamed; rightly dividing the word of truth.

II. The subject of a sermon should be some verse, or verses of scripture; and its object to explain, defend, and apply some part of the system of divine truth; or to point out the nature, and state the bounds and obligation of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the sacred oracles.

III. The method of preaching requires much study, meditation and prayer. Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose extemporaneous harrangues. nor to serve God with that which cost them nought. They ought, however, to keep to the simplicity of the gospel; expressing themselves in language agreeable to scripture, and

level to the understanding of the meanest of their hearers; carefully avoiding ostentation, either of parts or learning. They ought also to adorn, by their lives, the doctrine which they teach; and to be examples for believers, in word, in conversation, in charity, in spirit, in faith, in purity.

IV. As one primary design of public ordinances, is to pay social acts of homage to *the most high God*. ministers ought to be careful, not to make their sermons so long as to interfere with, or exclude the more important duties of prayer and praise: but preserve a just portion between the several parts of public worship.

V. The sermon being ended, the minister is to pray, and return thanks to almighty God, then let a psalm or hymn be sung; a collection* raised for the poor, or other purposes of the church, and the Assembly dismissed with the apostolic benediction.

*The session must judge, when it is expedient to make collections.

CHAPTER VII.

ADMINISTRATION OF BAPTISM.

Sec I. BAPTISM is not to be unnecessarily delayed: nor to be administered, in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

II. It is usually to be administered in the church, in the presence of the congregation.

III. After previous notice is given to the minister, the child to be baptized, is to be presented, by one or both of the parents; signifying their desire that the child may be baptized.

IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use and ends of this ordinance: Shewing,

“ That it is instituted by Christ, that it is
 “ a seal of the righteousness of faith; that
 “ the seed of the faithful have no less a right
 “ to this ordinance, under the gospel, than
 “ the seed of Abraham to circumcision, un-
 “ der the Old Testament; that Christ com-
 “ manded all nations to be baptized; that he
 “ blessed little children, declaring that of
 “ such is the kingdom of heaven; that we
 “ are, by nature, sinful, guilty, and polluted,
 “ and have need of cleansing by the blood of
 “ Christ, and by the sanctifying influences
 “ of the Spirit of God.”

The minister is also to exhort the parents to the careful performance of their duty: requiring,

“ That they teach the child to read the
 “ word of God; that they instruct it in the
 “ principles of our holy religion, as contain-
 “ ed the scriptures of the Old and New
 “ Testaments; an excellent summary, of
 “ which we have in the confession of faith
 “ of this church, and in the catechism,
 “ which are to be recommend to them, as

“ adopted by the church, for their direction
“ and assistance in the discharge of this im-
“ portant duty; that they pray with and for
“ it; that they set an example of piety and
“ godliness before it; and endeavor by all
“ means of God’s appointment, to bring up
“ their child in the nurture and admonition
“ of the Lord.”

SEC. 5. Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall say,

“I baptise thee, in the name of the Father, and of the Son and of the Holy Ghost.”

As he pronounces these words he is to baptise the child with water; by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

Although it is proper, that baptism be administered in the presence of the congregation; yet there may be cases. when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAPTER VIII.

ADMINISTRATION OF THE LORD’S SUPPER.

SEC. 1. The communion, or supper of the Lord, is to be celebrated frequently; but how often may be determined by the minister and eldership of each congregation as they may judge most for edification.

II. The ignorant and scandalous are not to be admitted to the Lord's supper.

III. It is proper that public notice should be given to the congregation at least, the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

IV. When the sermon is ended the minister shall shew,

“That this is an ordinance of Christ; by
“reading the words of institution, either
“from one of the evangelists, or from 1 Cor.
“xi. chap., which, as to him may appear
“expedient; he may explain, and apply; that
“it is to be observed in remembrance of
“Christ to shew forth his death till he come;
“that it is of inestimable benefit, to strength-
“en his people against sin; to support them
“under troubles; to encourage and quicken
“them in duty; to inspire them with love
“and zeal; to increase their faith, and holy
“resolution; and to beget peace of con-
“science, and comfortable hopes of eternal
“life.”

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand he shall invite to this holy table, such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God; such

as being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and such as are determined to lead a holy and godly life.

V. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table (or in the seats before it) in the presence of the minister: let him set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying in expressions of this sort.

“Our Lord Jesus Christ, on the same
“night in which he was betrayed, having
“taken bread, and blessed and brake it,
“gave it to his disciples, as I, ministering
“in his name, give this bread unto you;
“saying (here the bread is to be distributed)
“take, eat; this is my body which is broken
“for you: this do in remembrance of
“me.”

After having given the bread, he shall take the cup and say,

“After the same manner our Savior also took
“the cup; and, having given thanks, as
“hath been done in his name, he gave it
“to his disciples saying, (while the minister is repeating these words let him give
“the cup) “This cup is the new testament

“ in my blood, which is shed for many for
“ the remission of sins: drink ye all of it.”

The minister himself is to communicate, at such times as may appear to him most convenient.

The minister may, in a few words put the communicants in mind,

“Of the grace of God, in Jesus Christ,
“ held forth in this sacrament; and of their
“ obligation to be the Lord’s; and may ex-
“ hort them, to walk worthy of the voca-
“ tion wherewith they are called; and as
“ they have professedly received Christ
“ Jesus the Lord, that they be careful so to
“ walk in him; and to maintain good works.”

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them,

“Of their duty; stating their sin and dan-
“ ger, by living in disobedience to Christ,
“ in neglecting this holy ordinance; and cal-
“ ling upon them to be earnest in making
“ preparation for attending upon it, at the
“ next time of its celebration.”

Then the minister is to pray and give thanks to God,

“For his rich mercy, and invaluable good-
“ ness, vouchsafed to them in that sacred
“ communion; to implore pardon for the
“ defects of the whole service; and to pray
“ for the acceptance of their persons and
“ performances; for the gracious assistance
“ of the Holy Spirit, to enable them, as they

“ have received Christ Jesus their Lord, so
 “ to walk in him; that they may hold fast
 “ that which they received, that no man take
 “ their crowns; that their conversation may
 “ be as becometh the gospel; that they may
 “ bear about with them, continually, the
 “ dying of the Lord Jesus; that the life also
 “ of Jesus may be manifest in their mortal
 “ body; that their light may so shine before
 “ men, that others, seeing their good works
 “ may glorify their Father who is in Hea-
 “ ven.”

The collection for the poor and to defray
 the expense of the elements, may be made
 after this; or at such other time as may seem
 meet to the eldership.

Now let a psalm or hymn be sung, and
 the congregation dismissed with the follow-
 ing or some other gospel benediction—

“ Now the God of peace that brought a-
 “ gain from the dead our Lord Jesus
 “ that great shepherd of the sheep, through
 “ the blood of the everlasting covenant,
 “ make you perfect in every good work to do
 “ his will, working in you that which is
 “ well-pleasing in his sight, through Jesus
 “ Christ; to whom be glory forever and ev-
 “ er—*Amen.*”

VI. As it has been customary, to
 observe a fast before the Lord's supper; to
 have sermon on Friday, Saturday and Mon-
 day; and to invite two or three ministers,
 on such occasions; and as these seasons
 have been blessed to many souls, and may
 tend to keep up a stricter union of ministers

and congregations; we think it not improper that they, who choose it, may continue in this practice.

CHAPTER IX.

ADMISSION OF PERSONS TO SEALING ORDINANCES.

SEC. I. Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection of the church; and are to be taught to read and repeat the catechism, and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body,* they ought to be informed, it is their duty and their privilege, to come to the Lord's supper.

II. The years of discretion, in young christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young christians to them.

*That is to be converted or regenerated,

III. Those who are to be admitted to sealing-ordinances, shall be examined, as to their knowledge, piety and faith in Jesus Christ.

IV. When unbaptised persons apply for admission into the church, they shall after giving satisfaction with respect to their knowledge and piety, or experimental religion, thereupon be baptized.

CHAPTER X.

MODE OF INFLICTING CHURCH CENSURES.

SEC. I. The power which Christ hath given the rulers of his church, is for edification, and not for destruction. As in the preaching of the word, the wicked are doctrinally, separated from the good; so, by discipline the church authoritatively makes a distinction between the holy and the profane.—In this she acts the part of a tender mother, correcting her children only for their good; that every one of them may be presented faultless in the day of the Lord Jesus.

II. When any member of the church shall have been guilty of a fault, deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity; that it may be the means of

impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the privileges of the church of the living God, and that, with the divine blessing it may lead him to repentance.

III. When the judicatory has resolved to pass sentence, suspending a member from church privileges, the moderator shall address him, to the following purpose.

“Whereas you are guilty [by your own
“ confession, or convicted by sufficient proof
“ as the case may be] of the sin of [here
“ mention the particular offence] we declare
“ you suspended from the sacraments of the
“ church; till you give satisfactory evidence
“ of the sincerity of your repentance.”

To this shall be added such advice, admonition, or rebuke, as may be judged necessary; and the whole shall be concluded with prayer to Almighty God, that he would follow this act of discipline with his blessing. We judge it prudent, in general, that such censures be inflicted in the presence of the judicatory only; but if any church think it expedient to rebuke the offender publicly, this solemn suspension from the sacraments, may be in the presence of the congregation.

IV. After any person hath been thus suspended from the sacraments, it is proper that the minister and elders, and other christians, should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And it may be requisite, likewise, particularly on days preparatory to the

dispensing of the Lord's supper, that the prayers of the church be offered up for those unhappy persons who by thir wickedness have shut themselves out from this holy communion.

V. When the judicatory shall be satisfied, as to the reality of the repentance of any offender, he shall be admitted to profess his repentance; and be restored to the privileges of the church. Which restoration shall be declared to the penitent in the presence of the session, or of the congregation, and followed with prayer and thanksgiving.

VI. When any offender has been with the advice of the Presbytery. (as directed in the form of government, &c.) adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

VII. The design of excommunication is, to operate upon the offender as a means of reclaiming him; to deliver the church from the scandal of the offence; and to inspire all with fear by the example of his punishment.

The minister shall, at least two Lord's days before the excommunication, give the congregation a short narrative of the several steps which have been taken with respect to their offending brother; and inform them, that it has been found necessary to cut him off from their communion.

On the day appointed for that purpose, the minister, after sermon is ended, shall in

the presence of the congregation, pronounce his sentence in the following or like form:

He shall begin by shewing the authority of the church, to cast out unworthy members, from Mat. xviii. 15, 16, 17, 18; 1 Cor. v. 1, 2, 3, 4, 5; and shall briefly explain the nature, use, and consequence of this censure, warning the people to avoid all unnecessary intercourse with him who is cast out.

Then he shall say,

“Whereas, A. B. hath been by sufficient
“proof convicted of [here insert the sin,]
“and after much admonition and prayer,
“obstinately refuseth to hear the church,
“and hath manifested no evidence of re-
“pentance; therefore, in the name and by
“the authority of the Lord Jesus Christ, I
“pronounce him to be excluded from the
“communion of the church.”

After which prayer shall be made that the blessing of God may follow his ordinance for the conviction and reformation of the excommunicated person, and for the establishment of all true believers.

VIII. When one who hath been excommunicated shall be so affected with his state as to be brought to repentance, and to desire to be re-admitted to the privileges of the church; the session, having obtained sufficient evidence of his sincere penitence, shall, with the advice and concurrence of the presbytery, restore him. In order to which, the minister shall, on two Lord's days previous thereto, inform the congregation of

the measures which have been taken with the excommunicated person, and of the resolution of the session to receive him again to the communion of the church.

On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the minister shall call upon the excommunicated person, and propose to him, in the presence of the congregation,* the following questions :

“Do you, from a deep sense of your wickedness, freely confess your sin, in thus rebelling against God and refusing to hear his church; and do you acknowledge that you have been in justice and mercy cut off from the communion of the saints? *Answer, I do.* Do you now voluntarily profess your sincere repentance and deep contrition, for your sin and obstinacy; and do you humbly ask the forgiveness of God and of this church? *Answer, I do.—* Do you sincerely promise, through divine grace to live in all humbleness of mind and circumspection; and to endeavor to adorn the doctrine of God our Savior, by having your conversation as becometh the gospel? *Answer, I do.*”

Here the minister shall give the penitent a

*If it appear most expedient to the session to receive the confession of the excommunicated in the judicatory alone, and then have the transaction published to the congregation, they may do so.

suitable exhortation, addressing him in the bowels of brotherly love, encouraging and comforting him. Then he s' all pronounce the sentence of the restoration in the following words.

“Whereas you, A. B. have been shut out
“from the communion of the faithful, but
“have now manifested such repentance as
“satisfies the church; In the name of the
“Lord Jesus Christ, and by his authority, I
“declare you absolved from the sentence of
“excommunication formerly denounced a-
“gainst you; and I do receive you into the
“communion of the church, that you may
“be partaker of all the benefits of the Lord
“Jesus, to your eternal salvation.”

The whole shall be concluded with prayer, and the people dismissed with the usual blessing.

CHAPTER XI.

SOLEMNIZATION OF MARRIAGE.

SEC. I. Marriage is not a sacrament; nor peculiar to the Church of Christ. It is proper that every commonwealth for the good of society, make laws to regulate marriage; which all citizens are bound to obey.

II. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a lawful minister that special instruction may be given them, and suitable

prayers made, when they enter into this relation.

III. Marriage is to be between one man and one woman only; and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

IV. The parties ought to be of such years of discretion as to be capable of making their own choice; and if they be under age, or live with their parents, the consent of the parents or others under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

V. Parents ought neither to compel their children to marry contrary to their own inclinations, nor deny their consent without just and important reasons.

VI. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time, previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community: And that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no objections lie against their marriage.

VII. Marriage must always be performed before a competent number of witnesses;

and at any time except on a day of public humiliation. And we advise that it be not on the Lord's day. And the minister is to give a certificate of the marriage when required.

VIII. When the parties present themselves for marriage, the minister is to desire if there is any person present, who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known, or ever after hold their peace. No objections being made,

The minister shall then proceed to give them some instruction, from the scriptures, respecting the institution, and duties of this state, shewing—

“ That God hath institututed marriage for
“ the comfort and happiness of mankind,
“ in declaring a man shall forsake his fath-
“ er and mother, and cleave unto his wife;
“ and that marriage is honorable in all; that
“ he hath appointed various duties, which
“ are incumbent upon those who enter into
“ this relation; such as a high esteem and
“ mutual love for one another; bearing with
“ each other's infirmities and weaknesses, to
“ which human nature is subject in its pres-
“ ent lapsed state; to encourage each other
“ under the various ills of life; to comfort
“ one another in sickness; in honesty and in-
“ dustry to provide for each others temporal
“ support; to pray for and encourage one
“ another, in the things which pertain to
“ God, and to their immortal souls; and to

“live together as the heirs of the grace of
“life.”

Then the minister shall cause the bridegroom and bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

“You, take this woman, whom you hold
“by the hand, to be your lawful and married
“wife; and you promise, and covenant, in
“the presence of God and these witnesses,
“that you will be unto her a loving and
“faithful husband, until you shall be sepa-
“rated by death.”

The bridegroom shall express his consent by saying “Yes, I do.”

Then the minister shall address himself to the woman in these words:

“You, take this man, whom you hold by
“the hand, to be your lawful and married
“husband; and you promise and covenant,
“in the presence of God, and these wit-
“nesses, that you will be unto him a loving,
“faithful and obedient* wife, until you shall
“be separated by death.”

The bride shall express her consent, by saying, “Yes, I do.”

Then the minister is to say:

“I pronounce you husband and wife, ac-
“cording to the ordinance of God; whom
“therefore God hath joined together, let not
“man put asunder.”

After this the minister may exhort them

*The obligation to obedience, only extends to commands lawful, and reasonable.

in a few words, to the mutual discharge of their duties.

Then let him conclude with a prayer suitable to the occasion.

Let the minister keep a proper register of the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

CHAPTER XII.

VISITATION OF THE SICK.

SEC. I. WHEN persons are sick, it is their duty, before their strength and understanding fail them: to send for their minister, and to make known to him with prudence, their spiritual state; or to consult him on the concerns of their precious souls. And it his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

II. He shall instruct the sick out of the scriptures, that diseases arise not out of the ground, nor do they come by chance, but that they are directed and sent by a wise and holy God either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends; and that they shall work together for good to all those who make a wise improvement of God's visita-

tion, neither despising his chastening hand, nor fainting under his rebukes.

III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

IV. He shall exhort the sick to examine himself; to search his heart, and try his former ways, by the word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

V. If the sick shall signify any scruple, doubt, or temptation, under which he labors, the minister must endeavor to resolve his doubts, and administer instruction and direction, as the case may seem to require.

VI. If the sick appear to be a stupid, thoughtless and hardened sinner; he shall endeavor to awaken his mind; to arouse his conscience; to convince him of the evil and danger of sin; of the curse of the law, and wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and to state before him the fullness of the grace and mercy of God, in and through the glorious Redeemer; the absolute necessity of faith and repentance, in order to his being interested in the favor of God, or his obtaining everlasting happiness.

VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavoring to serve God in uprightness, though not without many failings and sinful infirmities; or if his spirit

be broken with a sense of sin, or through apprehensions of the want of divine favor; and it will be proper to administer consolation and encouragement to him, by setting before him the freeness and riches of the grace of God, the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

VIII. The minister must endeavor to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death and desponding encouragements; against presumption upon his own goodness and merit, upon the one hand, and against despair of the mercy and grace of God in Christ Jesus, on the other.

IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with him, and for him.

X. Lastly, the minister may improve the present occasion to exhort those about the sick, to consider their mortality; to turn to the Lord and make their peace with him; in health to prepare for sickness, death and judgment.

CHAPTER XIII.

BURIAL OF THE DEAD.

Sec. 1. WHEN any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse, and the minister, if present, may exhort them to consider the frailty of life; and the importance of being prepared for death and eternity.

CHAPTER XIV.

FASTING, AND OBSERVATION OF THE DAYS
OF THANKSGIVING.

Sec. I. THERE is no day under the gospel commanded to be kept holy, except the Lord's day, which is the Christian Sabbath.

II. Nevertheless to observe days of fasting and Thanksgiving, as the extraordinary dispensation of divine providence may direct, we judge both scriptural and rational.

III. Fasts and thanksgiving may be observed by individual christians, or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery, or by all the congregations of our church.

IV. It must be left to the judgment and discretion of every christian and family to determine, when it is proper to observe a private fast or thanksgiving; and to the church session to determine for particular congregations; and to the presbyteries or synod to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the synod. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a christian government, to pay all due respect to the same.

V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs, that they may properly attend to the duties thereof.

VI. There shall be public worship upon all such days; and let the prayers, psalms, portions of scripture to be read, and sermons, be all, in a special manner adapted to the occasion.

VII. On fast days, let the minister point out the authority and providences calling to the observation thereof; and let him spend a

more than usual portion of time in solemn prayer, particular confession of sin, especially the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

VIII. On days of thanksgiving he is to give the like information respecting the authority and providence which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth that no excess or unbecoming levity be indulged.

CHAPTER XV.

DIRECTORY FOR SECRET AND FAMILY WORSHIP.

I. Besides the public worship in congregations, it is the indispensable duty of each person alone in secret; and every family by itself in private, to pray to and worship God.

II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself is to spend some time in prayer, reading the scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious

discharge of these duties, are best known to those who are found in the faithful discharge of them.

III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the scriptures, and singing praises.

IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

V. Let heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's day; admitting strangers into the families, except when necessity or charity requires it, or any other practices whatever plausible pretences may be offered in their favor, if they interfere with the above important and necessary duty.



It is unnecessary to say that the few additional pages, containing "*General rules for judicatories*," are no part of the constitution of the Church. Nor are they any part of the Constitution of the Presbyterian Church. Its General Assembly of 1821, revised, approved, and recommended them to the Synods, Presbyteries, and Sessions, for their adoption, *if they thought proper*.

The rules are conducive to order and despatch of business, and supposing they might be of some advantage to Cumberland Presbyterian Judicatories; we fill up a few blank pages with them. Sessions, Presbyteries, and Synods can use them as they are given, or modify them as they think proper. Uniformity in proceedings in the several judicatories is certainly desirable. In order to secure it, it is necessary to observe some system of regulations.

APPENDIX.

GENERAL RULES

FOR

JUDICATORIES.

THE moderator shall take the chair precisely at the hour to which the judicatory stands adjourned, shall immediately call the members to order, and, on the appearance of a quorum, shall open the session with prayer.

2. If a quorum be assembled at the hour appointed, and the moderator be absent, the last moderator present shall be requested to take his place without delay.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

4. After calling the roll, and marking the absentees, the minutes of the last sitting shall be read, and if requisite, corrected.

5. It shall be the duty of the moderator, at all times to preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

6. It shall be the duty of the clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the moderator. And it shall also be the duty of the clerk, whenever any additional members take their seats, to add their names in their proper places, to the said roll.

7. It shall be the duty of the clerk, immediately to file all papers, in the order in which they have been read, with proper endorsements, and to keep them in perfect order.

8. It shall be the duty of the moderator, carefully to keep notes of the several articles of business, which may be assigned to particular days, and to call them up at the time appointed.

9. The moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the judicatory by any two members.

10. Business left unfinished at the last sitting is ordinarily to be taken up first.

11. A motion made must be seconded, and afterwards repeated by the moderator, or read aloud, before it is debated; and every motion shall be reduced to writing, if the moderator or any member require it.

12. Any member who shall have made a motion, shall have liberty to withdraw it with the consent of his second, before any debate has taken place thereon; but not afterward, without the leave of the judicatory.

13. On questions of order, adjournment, postponement, commitment, or the previous question, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without express leave of the judicatory.

14. When a question is under debate, no motion shall be received, unless to amend it, to commit it, to postpone it, for the previous question, or to adjourn.

15. An amendment may be moved on any motion, and shall be decided before the original motion.

16. If a motion under debate contains several

parts, any two members may have it divided, and a question taken on each part.

17. The previous question shall be in this form—"shall the main question be now put?"—And until it is decided, shall preclude all amendment, and further debate on the main question.

18. If the previous question be decided in the affirmative, the debate on the main question may proceed; if in the negative, the effect shall be to arrest the discussion, and to produce an indefinite postponement.

19. A question shall not be again called up, or reconsidered at the same sessions of the judicatory at which it has been decided, unless by the consent of two thirds of the members who were present at the decision; and, unless the motion to reconsider be made and seconded by persons who voted with the majority.

20. A subject which has been indefinitely postponed, either by the operation of the previous question, or by a direct motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory, unless by the consent of three fourths of the members who were present at the decision.

21. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow members, and especially the moderator, with decorum and respect.

22. Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation: nor shall members address one another, nor any person present, but through the moderator.

23. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

24. It is indispensable that members of eccle-

siastical judicatories maintain great gravity and dignity while judicially convened; that they attend closely, in their speeches, to the subject under consideration, and avoid prolix and desultory harangues;—and when they deviate from the subject, it is the privilege of any member, and the duty of the moderator, to call them to order.

25. No member, in the course of debate, shall be allowed to indulge in personal reflections.

26. If more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first.

27. When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.

28. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the moderator to call him to order.

29. If any member consider himself as aggrieved by a decision of the moderator, it shall be his privilege to appeal to the judicatory; and the question on such appeal shall be taken without debate.

30. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

31. It is the duty of the moderator to appoint all committees, except in those cases in which the judicatory shall decide otherwise.

32. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee.

APPENDIX.

tee, and, in case of his absence, or inability to act, the second named member shall take his place, and perform his duties.

33. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

34. When the moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake; in which case the mistake shall be rectified, and the moderator shall re-commence taking the vote.

35. When a vote is taken by ballot in any judicatory, the moderator shall vote with the other members; but he shall not vote in any other case, unless the judicatory be equally divided; when, if he do not choose to vote, the question shall be lost.

36. The yeas and nays on any question shall not be recorded, unless it be required by one third of the members present.

37. All judicatories have a right to sit in private, on business which, in their judgment, ought not to be matter of public speculation.

38. Besides the right to sit judicially in private, whenever they think it right to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," or a sort of committees of the whole judicatory, in which members may freely converse together without the formalities, which are usually necessary in judicial proceedings.

39. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator, solemnly to announce from the chair, that the body is about to pass to the consideration of the business assigned for trial; and

to enjoin on the members to recollect and regard their high character, as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

40. In all process before a judicatory, where there is an accuser, or prosecutor, it is expedient that there be a committee of the judicatory appointed, (provided the number of members be sufficient to admit of it without inconvenience,) who shall be called the *Judicial Committee*; and whose duty it shall be, to digest and arrange all the papers, and to prescribe under the direction of the judicatory, the whole order of the proceedings. The members of this committee shall be entitled notwithstanding their performance of this duty, to sit and vote in the cause, as members of the judicatory.

41. But in cases of process on the ground of *general rumour*, where there is of course, no particular accuser, there may be a committee appointed, (if convenient) who shall be called the *Committee of Prosecution*, and who shall conduct the whole cause on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment in the case.

42. No member shall retire from any judicatory, without the leave of the moderator, nor withdraw from it to return home, without the consent of the judicatory.

43. The moderator of every judicatory, above the church session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolic benediction.

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THE CONSTITUTION OF THE CUM-
BERLAND PRESBYTERIAN CHURCH
Pittsburgh, 1843

Bound in full brown leather
sprinkled with black.

When received the front board
was detached and the spine
damaged at the head and the
tail. The sewing structure
was sound.

Treatment: The sewing was
reinforced with stabjoint
endsheets of Kives Lightweight.
A 50/50 mixture of Jade 403
and methylcellulose was used
against the textblock. The
book was cased in full brown
Canson Ingres sprinkled with
black acrylic paint. The
title was stamped in gold
directly onto the front board.

